EDITOR'S FOREWORD

MISS MARY McCLURE, whom we present upon our cover page, as she was snapped at Northfield, Mass., last summer, is a member of the North China Mission, Shansi District, Fenchow Station. She went to the field September, 1918, after graduating from Oberlin College, and is supported by the Woman's Board of Missions as their "Christian Endeavor Missionary." She is an evangelistic missionary; that is, she tours much in the country districts, visits homes in the city, uses her own residence for evangelistic purposes, etc., but is not tied down to any institution. Read her article; catch her spirit; understand her reasons for returning from furlough to China; and realize especially that the modern missionary is still swayed by the good old gospel motives.

THE Ninth Quadrennial Convention of the Student Volunteer Movement is reported by four experts: Rev. D. Brewer Eddy, D.D., Associate Home Secretary of the American Board; Dr. Mark Ward, Candidate Secretary and Medical Supervisor of the American Board; Miss Helen Calder, Home Secretary of the Woman's Board of Missions; and Miss Mary Uline, Home Secretary of the Woman's Board of Missions of the Interior. All four agree upon fundamentals, yet differ in viewpoint and treatment.

THROUGHOUT the issue of the *Herald* this month there is sounded the Student Volunteer note. Particular attention is called to those articles that bear upon missionaries who are facing great tasks and feel the challenge of them. The letters contain statements from missionaries who are not afraid to express their joy over this service that they are now in the midst of—a service that they foresaw but never fully appreciated when they volunteered for missionary work.

DR. RAYMOND CALKINS of Cambridge, Mass., writes a forcible article on the League of Nations. This is timely in view of the discussion now going on throughout the country on the Bok plan.

NEXT month we will publish much that pertains to the work of the American Board and Woman's Boards in nominally Christian countries, laying emphasis particularly upon Bulgaria, Greece, Czechoslovakia, Spain, Mexico, and the Philippines.

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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THE WORLD'S WINDOW

WE are opening a new window upon the world in this issue of the *Missionary Herald*, and we propose to keep it open right along. It will be a window on a high tower, and it will look out upon the world in every direction. The man in the window will keep his eye on every land and on every agency in every land, seeking to bring in better days for the human race, especially those agencies which are concerned with the program of Christ. He will watch governments as well as missions, and peoples as well as persons. He will welcome the help of other observers in all parts of the world, all far-visioned folk—the men and women who take knowledge of things not under their own noses. He will gladly exchange information with secretaries, editors, missionaries, publicists, newspaper correspondents, travelers, and others who like to study the human scene.

The man in the window is naturally an optimist, because he naturally is a Christian; but he will seek to report things as they are, whether they are favorable or not to the ideas for which the American Board stands.

To put it in plain English, this new department of the *Herald*, to be called "The World's Window," will seek to place before our readers month by month those events of the world's life which bear especially upon the progress of the Kingdom of Christ, and which do not arise from letters and reports of our own missionaries. The other sections of the *Herald* are devoted mainly to reporting what our own people are doing to make the world better; these two pages will attempt to show what is being done by others than ourselves. In a word, it will be an interdenominational, international *résumé* of the bigger news of the Kingdom.

Letters, clippings, marked magazines, etc., intended for this department, should be addressed:

The World's Window, *Missionary Herald*,
14 Beacon Street, Boston, Mass., U. S. A.

TWO SECRETARIAL VISITS

ASSOCIATE SECRETARY ERNEST W. RIGGS of the American Board and Miss Mabel Emerson, Associate Secretary of the Woman's Board of Missions, will attend important conferences held in the Near East under the auspices of the International Missionary Council early in the year. After the conferences, Miss Emerson will inspect some of the institutions supported by the W. B. M. in Turkey and Greece. She will arrive home in midsummer.

Mr. Riggs, after the conferences in the spring, will visit the Africa Missions of the American Board. While it is too soon yet to give his itinerary, it is expected that he will enter Africa at Beira, study conditions in Portuguese East Africa, visit the Rhodesia and Zulu Branches of the South Africa Mission, and then cover the West Africa field in Angola on his way home. He will return the last of the year.

FOR THE HONOR OF JAPAN

WE yield to none in our admiration of the Japanese people. We spend a large amount of our time these days helping the American people understand them. We try to help America appreciate the fact that the Japanese have great capacity for good, and that large things are to be expected from them. We have always stood for coöperation with them as the best method of solving some of the international problems now on the docket. And last, but by no means least, have we gloried over the little Church in Japan and its great possibilities under God.

But we wonder now and then just why the Japanese allow some things. Take, for instance, the signs that appear over Japanese stores. Perhaps the Japanese believe that this is good business; perhaps they take pride in adapting as well as adopting. Certainly they adapt the English language not only to their needs, but also to the limitations of some of their sign-painters. How long, O Nippon!

Here is a list of signs that has recently come to hand, gathered by one of our missionaries as she was passing through Japan: "Milk Squeezed Out By a Veterinary"; "Cows Milked and Retailed Here"; "Tinning, Guttering and Spouting"; "Shut Up, the Man of This Shop is Away"; "Barber Up Stairs, Customers Executed Promptly"; "Ladies Fur Garments Made from Their Skins or Ours"; "Our Editors are Colleged and Write Like the Dickens and the Kipling"; "English Spoken—American Understood."

We like the Japanese, but—oh, those signs!

Now and then, however, a Japanese shows that he can speak effectively in English. We have just seen Dr. Shigemi's account of his personal experiences in the earthquake. After reporting how difficult it was to separate the Japanese in the midst of the fire from their carts and wagons, and how

many lost their lives because they clung to their belongings, he says: "The desire of possession sticks to us to the last moment. This is human. It is funny how one strives to keep possession of a *thing* when health and life are at stake. Let us pause a moment to consider what good wealth is to us after death. Naked we came into the world; naked we must depart from the world. The fact is undeniable."

"GLASGOW, 1924"

THE Ninth Convention of the World's Sunday School Association will be held in Glasgow, Scotland, June 18 to 26, 1924. It is expected that four thousand delegates will be present. Any special information desired can be secured through the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City. It is hoped that a large delegation will go from America, and that our Congregational churches will be well represented. For any missionaries of an accredited mission board the usual registration fee of five dollars will be omitted, and entertainment in a home in Glasgow will be provided without cost during the Convention days. Thomas Cook and Son are the transportation agents of the Association.

The general theme of the Convention will be "Jesus Christ for the Healing of the Nations." Speakers of national and international note have already been secured. Some of the subjects to be treated are as follows:—

"The Sunday School and the World Call," "The New World and the Old Gospel," "Christian Education the Hope of Civilization," "Winning the World through Childhood," "The Place of Religious Education in World Evangelism," "The Sunday School and World Prohibition," "Training a Native Leadership," "Organizing Adult Classes in the Other Land," "Adequate Literature for Schools of All Lands," etc.

Two full days will be devoted to a conference of officials, including officers of the World's Sunday School Association, national or international Sunday School associations and their auxiliaries, and denominational or interdenominational missionary Sunday School boards or councils.

THE NEW LOAN LIBRARY

"THE something new at the Congregational Mecca for New Yorkers" is a *Congregational Missionary Loan Library*. This was formally opened January 4 at Room 522, 287 Fourth Avenue, New York City. Attractively printed invitations had been sent out, and the serving of tea gave to the occasion a social flavor.

The American Board and the Woman's Board of Missions are coöperating with the other Congregational societies in the maintenance of this enterprise.

The loan library is a collection of modern books, attractive, comprehensive, informing. The situation at the present time in our home land is presented by many authors. There are biographies of our own and other great leaders. The ways, the works, and the present problems of folks overseas are presented in other volumes.

The Librarian is Miss M. L. Huget, and the books are in a comfortable reading room, where those who wish to use them for reference may read at leisure. The books may be taken out for two-week periods without charge. The Pastors, Sunday School leaders, Young People's Society officers, Missionary Committee Chairmen, and others in the New York area will find here a source of help.

MEN AND MISSIONARY MAGAZINES

WE are told that several women at the recent W. B. M. I. meeting at Omaha spoke of the effect of the *Missionary Herald* upon their husbands. One after another was heard to say: "My husband used never to look at a missionary magazine, but he reads the *Herald* from cover to cover."

Frankly, we are interested in returns of this nature. If our readers have testimonials of this sort, why not share them with the editorial staff? They may induce other men to try the diet; but more will they help solve some serious problems. Men as well as women read the missionary magazine, and are not afraid of their reputations doing so. They read discriminatingly, too.

Mr. W. W. Mills, of Marietta, Ohio, recently wrote: "I particularly like the *Missionary Herald* combining under one cover the work of the American Board and the three Woman's Boards. I do not think this arrangement ought to be changed, for to my mind it is ideal and perfectly satisfactory. I have the same feeling about the *American Missionary*, which combines in admirable fashion the work of the six homeland societies. I think in each of these publications, supplemented by *The Congregationalist*, we have an arrangement which ought to be generally satisfactory."

If we could hear from more laymen who read the *Missionary Herald*, we could the better gage the mind of the men in the churches on some of the questions of consolidation soon to occupy the center of our denominational stage.

THE JANUARY ENVELOPE SERIES

SECRETARY EDDY has written the American Board's *Envelope Series* for January. He has taken for his theme "The Romance of Christian Investments in the Mission Field." The last chapter of Dr. Patton's new book, entitled "The Business of Missions" (Macmillan Company), is responsible for the germ idea of this pamphlet; but Dr. Eddy has treated the material in his own way.

As he says, "A wealth of material lies ready for one who can adequately describe the romance of investments made by Christian investors in the great mission fields. It lies ready for one who can graphically describe the planting of schools and colleges, of hospitals and social institutions, and the results

n changed lives and transformed national ideals hat have flowed in increasing streams from these eginnings."

A number of incidents have been gathered here n this number of the *Envelope Series* to prove that he interest and sacrifice of individual givers have nade possible most of the story of missionary ad- ance in past years, and will be the determining actor in all progress in the years ahead.

This *Envelope Series* is interesting from start to finish. It is a stimulating story of cause and effect. Pastors may wish to use it in their sermons. It has promotive power for those who have the responsibility of pushing missionary work in their churches. Copies may be obtained through Harvey L. Meeken, Agent, 14 Beacon Street, Boston.

The *Envelope Series* costs but 10 cents a year, issued quarterly.

Courtesy of Boston Transcript, photo by Colby

At right, Pres. Danjo Ebina, of Doshisha, Japan; at left, Rev. Jerome C. Holmes, trustee of Doshisha and member of Japan Mission

The ability of wealthy Japanese to help Doshisha has been so greatly impaired by the earthquake that the university has been obliged to appeal to America for help. President Ebina hopes to take back with him one hundred thousand dollars as endowment to secure Doshisha's university standing under the Government; and also one hundred sixty-five thousand dollars for dormitories and other buildings imperatively needed for the housing of Doshisha's thirty-eight hundred students, and those who, deprived of educational facilities by the earthquake in Tokyo, are now turning to Doshisha.

The trustees of this great Christian institution are rightly appealing to America independently of the American Board. The latter has no control of Doshisha. It helped to found and to develop the institution, and is now supplying several members of the American faculty of Doshisha. It is always friendly in its attitude toward the university, and wishes in every possible way to extend its help. This appeal, however, is made by Doshisha direct to its special friends in America.

While the American Board cannot foster a public campaign of appeal to the churches because of the restrictions of our denominational Apportionment Plan, we can extend to Doshisha our fullest sympathy and our hearty accord with this present effort. We can commend Dr. Ebina to our brethren in the churches so far as his personal message can be heard; and we feel that we can assure him the most cordial hearing and the deepest interest in all that he tells of the steady progress of the Kumiai churches in Japan through that mighty institution of which he is president.

We wish success and Godspeed to Dr. Ebina in this present visit, and to all the Kumiai churches in this testing period of their history, believing that renewed strength and deepening spiritual power will come with God's blessing in the immediate future.

THE WORLD'S WINDOW

¶The Federal Council people say that America is turning to religion. Our gaze through the World's Window leads us to think that the same is true of the rest of the world. It is not so much what people are saying (although some highly significant things are being said by great men in these days), as what they are doing. God's spirit is moving upon the masses in unmistakable ways. From the mission field come stories of large ingatherings, especially in Korea, India, and Africa. In the Philippines and in China national and social forces are at work inclining the people toward Christ and the Church. "The tide is turning our way," said a missionary not long ago. "The most potent figure in the world today is our Christ," remarked the head of a great denomination.

¶Dr. A. L. Warnshuis, one of the Secretaries of the International Missionary Council, is in this country in the interest of certain coöperative measures now before the foreign mission boards. He comes from a recent visitation of the National Missionary Councils of the continental countries. He reports the Scandinavian societies as tremendously impressed by the Oxford meeting of the International Council, and anxious to become freed from a purely national outlook for mission work.

¶Dr. Warnshuis had an enthusiastic welcome in Finland, where he attended the Finnish National Missionary Council. The Finnish Church is Lutheran and very conservative, but within the church is a strong evangelical movement, and the life of this movement, Dr. Warnshuis finds, is the missionary enterprise overseas. The Finnish mark went down with the Russian ruble, and two years ago was worth only one cent. Today it is quoted at two and one-half cents. On this account, the Lutheran Mission Board asked aid of the Lutherans in the United States, and received it in generous amounts. Next year they plan to get along without outside help. Their principal fields are China (Hunan), Tibet, Angola, German Southwest Africa, Japan.

¶The condition of the German societies, according to Dr. Warnshuis, is pitiable indeed. They are practically bankrupt, and no relief is in sight. Their struggle is to maintain their home organization, especially their training schools for missionaries, and their provision for the widows and orphans of deceased workers. Their secretaries are striving to live on $5 per month. At the same time, the burden of their conversation is the Providential way in which their work has been maintained by other societies of other nations. Their leading fields are China, New Guinea, Dutch East Indies, South Africa, India. The way is open for their missionaries to return if they can be supported. In the Cameroon, several of their missionaries are about to return, supported by the *French* Evangelical Society, under the *British* flag.

¶The Church Missionary Society of England, which has been reported in the press as sadly crippled by doctrinal controversy and the splitting off of a group of "Fundamentalists," has voted unanimously to increase its appropriations this year up to £500,000 ($2,250,000).

¶Dr. Howard Somervell, one of the climbers of the Mt. Everest expedition in the summer of 1923, and a member of the party who came within 2,000 feet of the summit, while in India making preparations for the great attempt, became so enamored of medical missionary work that he has offered himself to the London Missionary Society for hospital service in that country. He makes only one condition, which has been accepted: that in case there is another Mt. Everest expedition, he shall be free to join the party. Dr. Somervell, after graduating from Cambridge and University Hospitals in London, went to the front during the war as a doctor. He was occupied in the more dangerous work. He was chosen as a climber for the Mt. Everest expedition because of his endurance and his extraordinary athletic powers. He is an artist of the modern type, as well as an able surgeon, and he has such knowledge of music that he was able to transcribe the Tibetan dance melodies and produce them when the Everest films were shown in London. If these films are shown in the United States, we advise all our readers to see them without fail, as they are of extraordinary interest.

¶The English Wesleyan Missionary Society announces that 110 young physicians are in preparation for medical service under their Board.

¶The great Methodist Centenary is rounding out its five years' period and is considering the future. Having succeeded in transforming the financial situation of the mission boards, the leaders of this movement naturally look to some method of conservation and continued activity. It has been decided to place the Centenary organization upon a permanent footing under the title, "World Service," which will be a coöperative plan for all the educational and missionary agencies of the Methodist Church, North. The figures as to the financial returns of the movement for the five years will not be ready until next spring. Taking the completed four years as a basis, the expectation is entertained that from 70 per cent to 75 per cent of the pledges, which totaled $113,000,000, will be realized. The Foreign Board, we rejoice to note, has received in the past four years $27,000,000, as compared with $9,000,000 for the preceding four years—exactly three times as much.

¶The recent Survey volume of Christian Literature for Moslems ("Christian Literature for Moslem Lands"—Doran) makes a new estimate of the total number of Moslems in the world, and places the figure at 234,814,-989, which is somewhat smaller than former estimates. Of these, 105,723,000 are under British rule or protection, while under other Western governments in possession of colonies there are 94,482,000. The Survey finds that from six to ten millions of the total Moslem population of Europe, South America, Algeria, Syria, Persia, Turkey, India, and Egypt have so far adopted Western education and broken away from the old Islamic standards of the orthodox tradition, that they should be separately classified as "new Moslems."

¶"One common fact emerges," reports the Survey, "the Moslem world is learning to read. Arabia herself, unstirred for centuries by movements from without, has caught the fever. In all the large towns, schools are crowded that used to be empty. Iraq, so long a center of letters, is turning at last to books again, and the Bagdad Mission Book Shop, in April, 1920, did business to 600 rupees; in April, 1922, it was 16,000 rupees. Turkey, in spite of her distractions, reports a growing desire for educational reading, and Egypt is in the throes of intellectual revival, including agitation for compulsory education."

¶The British Government has decided to erect a dam of solid masonry, known as the Sukkur Barrage, across the whole width of the River Indus in western India, thus making possible the irrigation of 5,900,000 acres of arid land. "India," says the *International Interpreter*, in commenting upon this huge undertaking, "is now the land of greatest irrigation projects in the world." The Sukkur Barrage will do much to prevent famines, since it will provide for seven new canals, and serve

population of 3,279,000. The dam and bridge will e a mile long, and, according to first estimates, will ost £12,240,000 ($55,080,000). All the same, Indian gitators and publicists will continue to assert that ngland's object in India is to exploit and enslave the eople, and many Americans will continue to believe iem.

An article in "The East and the West" brings out ie fact that some of the leaders of the Indian Chris-an Protestant Community have developed strong polit-al tendencies of late. At the last All-India Conference f Indian Christians held in Lucknow, Dr. S. K. Datta resided, and in his presidential address he sketched program for the community, expressed in the terms f Indian nationality. He urged that the Association as not a political body, but must share with Hindus nd Moslems the responsibilities of Indian nationalism.

In spite of all the efforts of reform associations to estrict the liquor trade in British West Africa, re-orts indicate that this iniquitous traffic is steadily in-reasing, largely as a result of official recommendation nd action. For the sake of increasing consumption nd augmenting the revenue, certain officials of British Vest Africa have secured a reduction of the duties on pirits. As a result, the trade in Dutch gin and other quors has seen a marked revival. Large consignments ave been shipped to the Gold Coast and Nigeria. In ie shipment which recently arrived in Nigeria, 12,000 ases were consigned to one native dealer. Importa-ons of liquor to the Gold Coast during 1922 increased per cent over the total of 1921. In Nigeria, the in-ease was 47 per cent.

Rev. Thomas Donohugh, one of the secretaries of the ethodist Episcopal Board, North, recently returned om a tour of their African missions. He reports that per cent of the 65,000 natives in the vicinity of their ation in North Rhodesia could be baptized in the near ture, if missionaries were available to shepherd them. e finds that Africans everywhere are remarkably ac-ssible to Christianity and also to Islam.

Dr. S. H. Wainwright, the Director of the Christian terature Society of Japan (a coöperative organization rving all the Boards), writes that his Society has lost erything as the result of the earthquake and fire, cept the land on which its building stood. "The stock s all destroyed, except a few books at outside de-sitories. All plates were also destroyed. The house ed for residence and offices was reduced to ashes." ere was full insurance on everything, but this will obably not avail, as loss from earthquakes was ex-pted. Dr. Wainwright does not dwell upon the fact at he also has lost his house and all his personal ongings, including his library, which he had been llecting for thirty-five years.

The losses of the Methodist Episcopal Board, North, Japan, as a result of the earthquake and fire, amount $1,000,000. The losses of their Woman's Board total 00,000. A joint appeal is being made in all Method-Churches to make good these losses, and every or-nization in this great denomination is at work upon task. All gifts, it has been decided, must be extra, not to count upon the regular budgets of the rches.

There is to be a university at Mukden. The Chinese vernor, Chang Tso Ling, is committed to the enter-se, there is hearty support on the part of officials l leading business men, and the thing appears to assured. Already the cornerstone of the first build-has been laid with impressive ceremonies. It is eresting to find that the original suggestion and the of development for this institution that will head up the educational system of Manchuria came from a young Presbyterian missionary in Peking, Mr. John Hayes, son-in-law of Dr. John Kelman. More than a year ago he went to Mukden to see Chang Tso Ling about a gift in famine relief, and he used the opportunity to outline a scheme for a modern university, with agriculture and other courses, to prepare the people for the many advances Chang had in mind. In the prospectus for the university strong emphasis is laid upon the importance of the inculcation of virtues and morals, as well as upon promoting education and practical training for the various professions and for the practical work of life. It is planned to spend about two million dollars during the next five years in the erection of new buildings, among which will be chemical and electrical buildings, agricultural experiment station, boarding school and teachers' lodgings, gymnasium, recreation grounds, with swimming pool and ice skating rink, gardens, and other requirements for the social life of the university.

¶A writer in the North China *Herald* gives startling information as to the extent of corruption in the Chinese Parliament—$5,000 checks were distributed as the price of the average member. He states that no member of Parliament was trusted with real money until after his vote had been cast and recorded. The checks are delivered in such a way that they are negotiable only when the man has recorded his vote. The total expenditure for corruption purposes at a recent meeting of Parliament is estimated at $2,400,000. Some members demand as much as $10,000 for an important vote, as, for instance, when the President is elected. Others get no more than $2,000 apiece. This writer claims that less than fifty out of a total of 590 members present were found to refuse to accept a bribe.

¶General Feng, the well-known Christian general of the Chinese army, has recently drawn up a memorial to Tsao Kun, the President, protesting against the widespread official corruption, and urging the establishment of a Board of Censors composed of men of upright character who would aid the administration by opening a channel of communication between the Government and the people, and giving the latter an opportunity freely to express their opinions. The report that the Chinese Methodist Church had expelled from its membership General Feng, because of his political activities, is now officially denied. There is no more wholesomely influential personality in China today than this Christian general.

¶Dr. Tsu, Director of Religious Work at the Union Medical College in Peking, speaks of the "almost fanatical belief in education which marks the youth of the Renaissance in China today."

¶John Galsworthy says that science, finance, and the press are the only hope of the world. The present ruination awaits upon them. Most interestingly he argues his case, as he puts the world's salvation up to the leaders in those realms of thought and achievement. "Governments and peoples are no longer in charge; our fate is really in the hands of the three great powers—*Science, Finance,* and the *Press.*" How many who read his brilliant article in the *London Times,* reprinted in *The Living Age* of December 1, noticed that no reference whatever was made to the Church of Christ as the great international organ of intelligence and good will? Where does religion come in in Mr. Galsworthy's scheme of things? Evidently it does not come in at all. We know of a deeper student of human affairs than Mr. Galsworthy, and a more convincing, if not as brilliant a writer, who says, "There are just two supreme interests which grip human thought and interest—they are economics and religion."

"WHY DO YOU WANT TO RETURN TO CHINA?"

By MARY McCLURE

IT was one with real knowledge and understanding who asked me this question the other day, "Why do you want to return to China?" The more usual form, and the one in which it comes over and over again is, "Are you going back to China?" "Why waste perfectly good energy and strength in that out-of-the-way place when you might be doing something worth while here at home!"

Well, in these Twentieth Century days of rapid transit China isn't at all "out of the way." Fast trains and ocean liners and automobiles have cut the traveling time from Boston to Fenchow to a month instead of the three or even four months required for the trip in the latter days of the last century. That terrible scourge of influenza which laid its hand with such violence upon an already suffering, war-torn world had its beginnings in China, and was spread to other nations by the Chinese Labor Battalions in France. Many of China's students, brilliant, intellectual men and women, riding high on the wave of the intellectual renaissance which is sweeping China today, are finding their way into our colleges and universities, and by their high standards of scholarship are forcing our more easy-going students on to greater intellectual achievement. Even fashionable America has not escaped the influence of this once far-distant but now close neighbor of ours. Last year's taste for Chinese patterns and *motifs* in dress has given way to a passion for the latest form of amusement, Mah Jong, a Chinese game.

We cannot, then, if we would, thrust China back beyond our western horizon, and in smug self-sufficiency claim that one so far away has nothing to do with us. Can we close our eyes even as we rush madly on after that full measure of satisfaction—a salary or income which will provide an expensive, beautifully furnished home, a high-powered automobile, and the gratification of our children's every wish—can we close our eyes, I say, to the fact that just beyond the sunset glow of those western mountains people, our Chinese brothers and sisters, are living in utter misery and privation, living in dark little caves in the mountains, existing on two scant meals a day, and because of their poverty unable to give their children even an elementary education? Can we afford to fly through the streets and through the air of our big cities, run up escalators, and breathlessly chase down every time-saving device without stopping occasionally to catch our breath and realize that just around the corner is a great undeveloped market for American goods, a great untouched field for the investment of American capital, and a wonderful opportunity to lift this people up out of poverty and illiteracy into the place it should hold in our World Fellowship?

"CHINA HAS A GREAT INDUSTRIAL DESTINY"

With, or without our help, China is destined to become in the next few decades one of the great industrial centers of the world. Already shining steel rails are beginning to connect interior centers of production with ports of distribution. Broad ribbons of motor road are tying up distant and inaccessible mountain towns, and giving them a more rapid and economical means of marketing the products of mine and loom and farm. In some of these now inaccessible mountain markets of western Shansi and northern Shensi wheat is selling for 25c. a bushel; eggs, 15 dozen for $1; coal, $5 a ton; straw hats of the farmer variety, hand-braided and hand-sewn, for 5c.; goat hides for 35c. each, and the whole carcass for 15c. As one rides along the mountain trails the rocks and soil are stained red with the rust of rich iron deposits; and just beyond is the outcropping of a vein of shining black anthracite. How extensive is this field of coal which underlies a large part of the province one may judge from the following incident. Last year, in a busy, thriving market town three days west of Fenchow, one of the church members in the local church invited me to go with him to his mine just outside the town. As we were crossing the river on a long, gray line of stepping-stones, I remarked on the fact that he had changed the location of his mining operations since I last visited Liu Lin.

"Yes," he said, "the old mine became so filled with water that we had to abandon it."

"But how did you know where to locate the new one, where you would find coal?" I asked.

He looked a bit surprised and then replied: "Find coal! Why, if you dig anywhere you will find coal! It's just a question of where it will be most convenient to mine it."

It has been predicted that this interior province of Shansi, with its neighboring deposits of coal and iron, will one day be the Pennsylvania of China. But today, the people till the soil which lies on top of the wealth locked within those jagged, rain-washed mountains, working every available patch of soil, no matter how small or how inaccessible, in a desperate effort to keep their families from starvation. How near the border line they live is evidenced by the fact that the failure of one of their two yearly crops means suffering and famine for a large number until the next harvest.

And yet I have just received an order for fifty miner's lamps to replace in the very mine I mentioned above the little sticks of punk, dangerous and ineffective, which heretofore have been the only available source of light in the darkness of the mine. One of our progressive young preachers is using a modern mimeograph in preparing the graded series of lessons which he is teaching to

isolated groups of Christians scattered over his big field. Another is making use of a cheap magic lantern to open the eyes of his people to the wonders of the outside world. Another has fifty or more books hung in orderly rows on brass cup hooks in the corner of his little room, a loan library for those in the community who are able to read. But best of all, and of greater potential value to this isolated interior province, are the earnest little groups of Christians who are not only learning to read, but who are finding in that Book which is their main incentive for patient, painstaking labor that "Wonderful Way of Living," which is urging them on to greater effort that their children may attend the church school, and which is banding them together in helpful, loving service.

IT'S A GREAT FIELD FOR THE ADVENTURER FOR CHRIST

Has all this any bearing upon your question as to why I want to return to China? Have you, too, the spirit of adventure which even as you sit all day at your desk, or hang on a strap in a crowded suburban car at 5.30, sets your thoughts racing over green hills and shining rivers "to find the blue"? Come with me, then, to the far purple mountains of Shensi, where during long days on the trail the swing of the pack and the music of the bells set one's heart a-singing. Come with me into the deep shadow-filled valleys, where just at twilight one reaches one's destination—a little town of cave homes built tier on tier up the steep mountainside, the front dooryard of the one above the roof of the one below. Or come into the busy, bustling market town, its broad, straight street so crowded with the people who have come in from neighboring villages that one can hardly struggle through to the door of the little chapel a few blocks below.

Have you, too, along with this spirit of adventure, the desire to put your life in the place where whatever talents you may possess and whatever training you may have had will count for the most? Are your interests scientific, and your training along medical lines? Then come with me out into far Shansi and let me open your eyes to an opportunity the like of which you would never find in this modern American city block, with its five doctors in a row and a big hospital just around the corner. There we will find but one hospital, and no doctors in all that forty thousand square miles which comprise the Fenchow field except the overworked hospital staff with their incredible number of major and minor operations a year, and numbers treated in hospital and dispensary. But if you, too, have the real spirit of adventure, come with me out on the trail, days' journey into the mountains, where women and little children suffer in silence, and with no relief other than that of death. Come with me into a village home where a beautiful young girl of twenty-one sits paralyzed from the waist down, helpless, utterly dependent upon the care of those about her. Fortunately, she is in a Christian home, where loving but untrained hands seek to lessen her suffering, but one can picture what a terrible fate would be hers were it otherwise—neglect, filth, and slow starvation. And with what a Light in her eyes she points to the copy of the Lord's Prayer and the familiar hymn, "Jesus Loves Me," and tells us that she has learned to read each word of them, and of the little book which the pastor brought to her a month ago, and that she prays each night to the Good God to bring healing, that she may no longer need to be a burden upon those whom she loves. And the nearest hospital, or doctor, is twelve days' journey away!

Have you, too, the spirit of adventure, and has your training been not in the hospital but in the schoolroom? Then come with me out into the far cities of northern Shensi. I will take you to see the little chapel, to see the shops and the near-by points of interest. But we have not yet visited the school, you will remind me as we return to the chapel for our afternoon meal. And then I shall have to tell you that in all this great city, with its streets swarming with little children, there *is* no school. No, it's not because the people in the community do not realize the value of education. When I visited this city last fall, the magistrate and a number of the influential citizens came to ask that we, the church, help them in establishing a school for girls. They offered to provide the place and the necessary equipment if we would provide the teacher. Think of what placing a *Christian* teacher in a school like that would have meant in the years to come! But I had to tell them that our Fenchow Girls' School was not yet providing teachers enough for the schools already established, and even if there were more than needed in Fenchow, the parents of those young girls in their teens would never consent to their coming the eight days' journey over the mountains to teach in a place so far from home. All we could do was to take a long look into the future, and pick out from the children of the city a little girl of ten or eleven, who was not yet engaged, and whose parents would be willing to let her feet be unbound before she took the long trip over the mountains to enter the girls' school in Fenchow. And she in eight or ten years would return to open the desired girls' school in this interior county seat. Wouldn't you like the privilege of helping to train the future teachers of this great area, eight times the size of the state of Massachusetts?

COUNTLESS CHINESE IN NEED OF CHRIST

Or have you, along with the spirit of adventure, a burning desire to share with others who are still living in the darkness of idolatry and superstition something of the Light and Life and Joy which has come into your own life since that wonderful week at Northfield, or Silver Bay, or Lake Geneva, or Indianapolis, when you made a complete surrender of your heart and life to the will of the Master, and decided to consecrate your talents, your all to

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THE STUDENT VOLUNTEER CONVENTION

AS DR. BREWER EDDY SAW IT

AN observer at the Conference might well come away an optimist. The largest delegated body of students ever gathered in America struck out for light and original opinions on the big problems of the world today. Most of them meant business and brought an earnest purpose with them. A negligible fraction were careless or critical; the rest were ready to be convinced and life decisions were being made. Six thousand delegates joining in the most effectively led chorus singing lifted the echoes and the hearts of the doubters about this present generation.

Beyond question it was all different from the former meetings. It was certainly less foreign missionary because this generation is more interested in industrial problems and race strife and war than in technically missionary topics. Doctrines couldn't stir a breath of interest except as they applied themselves to social righteousness. Fundamentalism or its opposite never had an instant's hearing or the slightest reference. The element of student control was apparent. It wasn't being "handed out" to them from the platform this year, and it would have aroused a revolt if the attempt had been made. The open discussion groups may have been faulty, but they were the best and only way to reach conclusions for this conference.

This spirit sought justice even in the addresses. There was an absence of assumption of Anglo-Saxon superiority over other races. Our faults and crimes were aired. The best of Christianity was not arrayed against the worst of other religions, but a sense of fair play was present in every missionary theme; yet the absolute supremacy of Christ was upheld in every address.

The three outstanding themes which underlay the program gave a broader basis of appeal and enlisted the whole group, whether headed for missions or not. Only thus could the students have been fully satisfied. Those three were: Industrial unrest, race strife, and international selfishness. These three were resolved into two: the negro problem and war. In the solutions sought for these the missionary program found a place.

Will there be enough Volunteers for the foreign field in the coming student generation? The answer is, Yes. They will come from out these broad discussions. These men and girls were dead in earnest and mean to throw their lives in as a pledge against oppression and for righteousness round the world, but the motive and method of their investment will interpret the Watchword in broader terms. That conference could not have been stirred by the same challenge to evangelize the world speedily in terms of personal salvation that dominated the meetings years ago. Those who put their lives in will do it to bring justice and industrial brotherhood and world peace and the spread of righteousness to needy lands in Christ's name. This seems to be the content of the Gospel for them, right or wrong. Thus Mr. Blanshard challenged the delegates for justice to the whole group of laborers round the world. Professor King, a negro, appealed for less race hatred and for a chance for the negro. Professor Tsu, from Shanghai, asked for less superiority and more brotherhood from our missionaries. Mr. Rowell talked to willing ears when he urged America to help in the Peace as she had in the War, making it clear, though not in words, that we were deserting the ship by keeping out of Europe's woes today.

The personal appeal was as strong as ever. Sherwood Eddy made his point that while most nations could show a Youth Movement toward reform and for justice, only America was absent. Our students are too busy in athletics and fraternities, in jazz and sports to show a red-blooded passion for the world's saving. "Ten yards to go and ten seconds to play. The ball is passed to You. The signal is called; 1-9-2-4. Play Ball."

The high point was the three talks from student leaders in Princeton, Yale, and Union Seminary, and in the final appeals on the last night. That vast throng went home sobered, chastened, aroused, consecrated anew to the same task of bringing the world to Christ's Way.

MISS ULINE'S "PEAKS OF EXPERIENCE"

BEING one of the 6,151 in attendance at the Ninth International Quadrennial Convention of the Student Volunteer Movement, held in Indianapolis, December 28 to January 1, was an experience in itself. There had been months of painstaking preparation before such a convention could be held; before and during the meeting there was splendid coöperation on the part of Indianapolis churches, newspapers, and other agencies. The city raised thousands of dollars to meet the heavy expenses, including the rent of Cadle Tabernacle and Tomlinson Hall. The cost of the unusual exhibit, the traveling expenses and entertainment of speakers and denominational leaders, many of whom had come from great distances; the printing of the daily convention bulletin, prayer cards, hymnals; a complete handbook containing facts about the convention sessions and needed information for delegates and committee reports—due recognition should be given to all this.

The four-fold program—*International Problems in the Christian Way of Living, Racial Relations and the Christian Ideal, Economic Problems and the Christian Ideal, Youth and Renaissance Movements*—offered a tremendous opportunity for speakers to stimulate, direct, and precipitate the discussions that followed in fifty groups. Not a speaker failed to make concrete points, to give food for thought that

had not been predigested, to throw out suggestions that would arouse thought and action.

The principal speaker on the first subject, *International Problems,* was Sir Newton Rowell, President of the Privy Council of Canada. In a dramatic address he pled for a concerted effort on the part of Canada and the United States to spread the ideal and spirit of brotherhood throughout the world. He said: "Is there any distinct contribution that these two sister nations can make to future generations? Are we to be known only through our material contributions?" Syria made her contribution to religious life, Greece to æsthetic, and Rome to law and order. Canada and America can make a contribution to a "new and better relationship if they will *start teaching processes of good will.*"

Prominent national, Christian leaders of China, Japan, India, Africa, Latin America, and the United States forcefully and logically presented the claims of the races and nations that they represented.

Dr. Tsu, Professor of Theology in St. John's University of Shanghai, China, asserted that race prejudice was fostered as an instrument of politics, that it was based on a false theory of race superiority, and that to it was due the paganism that still lingers in a civilized world. He emphasized the fact that before we can understand the meaning of the word "Fraternal" we must understand the meaning of the word "Filial," and asked if Christianity could remove race prejudice? After 2,000 years, is there anything that works better?

Dr. Cheng, national leader of the Student Christian Movement in China, analyzed the progress made by the indigenous church and urged the coöperation of Christian America in the progress of Christianity in his own country.

Rev. Hiroshi Hatanaka, Dean of Kobe College and formerly pastor of the Kyoto Kumiai Church, told how Japan's recent disaster had humbled her, how Japan had learned to trust America and other nations since the terrible earthquake. "Japan is moving," he said, "away from militarism, away from binding religious traditions of the past, into a new era which, unless rightly directed, will plunge her into another and more terrible earthquake." Without the direction of Christ, modern movements are dangerous to all the world, especially to the nations of the Orient.

Rev. A. T. Dass, pastor of the Presbyterian Church in Lahore, India, and Dr. Yohan Masih, professor in the Presbyterian Theological College in Indore, India, brilliantly outlined India's cultural contributions, religious traditions, her national and social aspirations, and emphasized her part in bringing in the Kingdom. India, they said, was deeply religious, reverent, and mystic. Her interpretation of Christianity should be assimilated with that of the West.

Dr. J. E. K. Aggrey, native of the Gold Coast, West Africa, and a member of the African Education Commission, begged for help now from Christian leaders, so that the people of his country, his "sweet land of Africa," who were awakening to a national consciousness and a desire to play their part in the world, might be given the opportunity to make their contribution to the Kingdom.

Prof. A. Osuna, the outstanding educational leader of Mexico, appealed for America's friendship, and vividly presented the need of Christian institutions in Latin America.

Sherwood Eddy, in an address which should have been radiographed to the ends of the earth, analyzed conditions producing revolt in America and in the twenty-two countries of Europe and Asia. "Everywhere in the world," he said, "there is revolt, especially in the ranks of youth against the semi-pagan era of selfish exploitation and strife. After his forceful projection of facts concerning the world economic situation, he made an appeal to students to answer the demands of this general revolt by joining the constructive revolution of Jesus, by starting the youth movement in America which would stand for Jesus' principle of the worth of each person and the brotherhood of all.

In the reports of the summaries of group discussions the most important reactions were given. Out of these discussion groups had come impressions of very definite attitudes toward war.

Reports from the four groups proposing distinct means of the prevention of war precipitated a call for a vote of delegates, which was as follows:—

Preparedness as a means of prevention	600
Education as a means of prevention	2,500
The League of Nations and the World Court	4,000
Non-participation (Pacifists)	200

One could not leave a world convention such as that at Indianapolis without very definite impressions and convictions. Some of them might be stated as follows:—

1. It was a great student convention, managed by students and vibrating with student thought and sentiment.

2. It was a great Christian student convention, which opened up a vision of world conditions and world needs such as very few delegates present had realized or understood before. Through the vision given, an interest in the foreign missionary enterprise was created which promises to be permanent.

3. One felt the consciousness of a Force at work today in student groups that would create processes through which national and international problems might be solved. The convention gave great promise of a youth movement which will be a generating power for the good of the world.

4. The convention was a cross section of the finest students of the United States and Canada—clean, strong, alert, intelligent, responsive, kindly and deeply concerned with today's and tomorrow's problems.

5. The convention was an awakening of the recognition of deeper Christian responsibilities to one's neighbor, college, community, and world; a desire to plunge out into the depths of God's universe and take risks for Him, not counting the cost of service.

AS VIEWED BY MISS HELEN CALDER

"THE genius and genesis of a new Youth Movement are here." "I am thrilled at the possibility of our generation sweeping out to a new crusade to organize the forces of the world." These were the messages of two student delegates to more than 5,000 fellow students on the closing day of the Student Volunteer Convention which met in Indianapolis, December 28 to January 1. One of these students added that the success of this new movement would not be won by agitation for self-expression, self-development, and self-realization, but by putting the emphasis on a world to be redeemed, mankind to be saved. There was a great deal of student initiative and self-expression, not only in all the arrangements for the convention, but also on the platform of the mass meetings, and more especially in the fifty discussion groups which were entirely in the hands of students or near-students, and in which secretaries, missionaries, and other elders were respectfully invited to keep still unless their advice was asked, which it wasn't!

A respectful listener at these discussions had frequent reason to be reminded of the lack of the second of the three essentials to independent thinking listed by Rev. Studdert Kennedy in the opening address—"(1) the apparatus, (2) the raw material, *i.e.*, knowledge, and (3) patience with perseverance." But the apparatus was in good condition and the patience and perseverance recognized the limitations of ignorance and resolved to overcome them.

It was not strictly speaking a foreign missionary convention, though there were strong missionary addresses, and the presence of about 2,000 Student Volunteers gave an international aspect to the discussion. Manifestly the majority of the students were most interested in the discussion groups and have announced their intention to have more at the next convention. The two subjects which occupied most of the time in these discussions were race prejudice and war. A student of foreign missions does not have to go far afield to find logical connections between these two great problems and the foreign missionary enterprise, but the students in the main failed to make the connections, and for that reason the meetings lacked in continuity. It was a significant achievement, however, to have over 5,000 Christian students, one-tenth of whom were negroes and foreign students, representing all sections of the United States and Canada, come to a large measure of agreement as to the Christian attitude toward war and race prejudice after frankly talking over together the points on which there is radical difference of opinion. After brief statements by four students of the four major positions taken in the discussions on war, the students were asked to vote by a show of hands on each position. An almost negligible number voted for preparedness as a means of preventing war, several hundred voted that they would take the absolute pacifist stand, while a large majority voted for education as a means of preventing war, and a still larger number voted that they considered the League of Nations and the World Court to be the best means of preventing war and preserving peace.

The laurels of the convention were awarded to Prof. J. E. K. Aggrey, of Livingstone College, Salisbury, N. C., a native of the Gold Coast, West Africa, and member of the Phelps Stokes Commission to Africa, whose address was punctuated with applause and followed by long-continued applause. In a very beautiful way he tied up the group discussion on race questions to the world missionary enterprise, showed the need of Africa for the brotherly love of all nations, and pointed out the contributions which a Christian Africa could make to the Kingdom of God.

Twice the audience sang with evident enthusiasm Oxenham's hymn from the World Pageant:—

> "In Christ there is no East nor West—
> In Him no South nor North,
> But one great fellowship of love,
> Throughout the whole wide earth."

The missionary appeal was given by national Christian leaders from Africa, China, India, Japan, Latin America, and Europe. Dean Hatanaka of Kobe College spoke for Japan, and Dr. C. Y. Cheng for China. All of these leaders stressed the need for more missionaries who would come as comrades to work with the Christians of their countries. Even more striking was the unanimity of their testimony that the greatest need of their people is Christ, not Western theology, traditions, denominations, but the living Christ.

John R. Mott, Robert E. Speer, Sherwood Eddy, and other speakers familiar to many previous conventions, brought challenging messages which lacked nothing of their old power. Even more significant than their spoken word was the evident impress of their personality and their achievement as leaders upon the younger men. One after another of these present-day students rang out the challenge to the students of this generation to produce men with the consecration, self-sacrifice, devotion, and power of personality which these men had in their generation.

A most hospitable reception was given to the Congregational delegates by the members of the First Congregational Church. Sixty Student Volunteers and one hundred other delegates gathered for the Congregational Rally, Sunday afternoon, under the leadership of Secretary Eddy. After an informal meeting in the church, at which the secretaries and missionaries of the American Board and Woman's Boards, with Dr. Gammon of Chicago and Miss Olive Pierson, were introduced and spoke briefly, the members of the church served supper, which gave opportunity for an hour of fellowship.

A young French student from Vassar remarked, "When I hear those 6,000 students singing, I feel as if they could do anything in the world they wanted to do." The missionaries, Board officers, and other older delegates who sat on the platform

and looked hour by hour into the eager, upturned faces, and were equally thrilled with the volume of song, shared that feeling. The things they want to do are the things that need to be done, and they clearly recognize the spirit, the method, and the power which are indispensable for the doing of it. The young men and women who led the devotional services revealed the power of the everlasting Gospel in their lives and words.

The opening message on the purpose of the convention was given by Dr. Walter Judd, a Congregational Student Volunteer from the University of Nebraska, who said, "We are here to find Jesus' way out. Radical or conventional, we want it if it is His way." One of the messages on the closing day was by H. P. Van Deusen of Union Seminary, who said, "Our day waits on the upspringing of a group of men and women, however small, who will place the cross at the heart of life and mean it." We can safely trust the leadership of this new Youth Movement to men and women who so clearly recognize the leadership of Christ.

AS REPORTED BY DR. MARK WARD

THE ninth Quadrennial Convention of the Student Volunteer Movement will go down into history in comparison with the previous conventions as the opening of a new era, with a distinct individuality of its own. This Indianapolis Convention will be characterized, not because of the large number of its delegates, although there were nearly 5,500 student members, and in addition over 600 leaders and missionaries; not because of the inspiring addresses, although they equaled and even surpassed those delivered before other conventions; not because of any definite action taken or resolution passed: but because of the intense seeking after realities and the facing four-square the terrible problems that are threatening to engulf the world today.

No one could go away from this great convention without feeling that the Youth Movement, here at least in North America, is fundamentally sound; for this new generation is seeking Jesus' way as it tries to solve the great International and Race questions of the day. Following Dr. Sherwood Eddy's passionate indictment of our present-day civilization in his memorable speech on the second day of the convention, both leaders and students pointed out from the platform that Christ's way was the only way to lead us out of the present world-wide chaos. Dr. J. Studdert Kennedy, of England, in his inspiring address at the opening session, pled for rationality in religion through discipline, for religion and rationality are not in conflict. To bring peace to the world we must have peace in ourselves, the peace that passes all understanding.

And Canon Woods, of Oxford, England, in his half-hour each morning and in his discussion groups each afternoon, brought home to each one of us that we as individuals are the Social, the International, and the Racial problems of the present age, and that Christ is concerned in these matters, being interested with the whole and not only with a part of the human life.

Few will forget that masterful address of Hon. Newton Rowell, a member of the League of Nations from Canada, as he pled for Christian Idealism in International Relations, citing as an example the century-old peace and good will between Canada and the United States. And then that challenging address of John R. Mott! As Christ went to extremes when he went to the Cross, so we must be willing to follow him. We must surrender our life to his will, must merge our will with the will of Christ. It is not reconstruction that we need this day, but regeneration; for the next fifteen years will be the hardest; it is harder to deal with causes than with results.

Then as national representatives from Japan, China, India, Africa, and South America, leaders in their native Christian churches, although trained in our mission schools, told of the indigenous movement in their several fields and their need of a religion of power, a spirit of service as typified by the living Christ, the effect was electrical. Even the message from the Moslem countries as brought by King Birge was one of hope as well as a challenge to the Christian Church to "come over and help."

During two sessions the delegates divided themselves into fifty smaller groups for discussion concerning the Racial and International problems. It was here that the question of war was squarely faced by the students and vigorously debated. Although all did not agree as to what was Christ's way, yet each and every one tried to meet it in His spirit. All felt war was un-Christian, debasing, cruel, and uncivilized, and at the morning session of the last day voted by a two-thirds vote that war should be relegated as the very last resort in international disputes, favoring meanwhile education against war and the joining of all of the nations of the world in the International Court of Justice and in the League of Nations, or at least some sort of League of the Nations of the world.

Through all the meetings ran as a golden thread the world-wide vision of the need of a living Christ, and specifically the challenge of the Foreign Missionary Field. Many there for the first time faced earnestly the call, and many others had their life purpose deepened and strengthened as there was held up constantly before them the driving watchword of the Movement, "The Evangelization of the World in This Generation."

For *Telling Sentences from Indianapolis*, see page 97

THE ENGRAVING AT THE HEAD OF COMMISSIONS TO MISSIONARIES USED IN PRES. RICHARD STORRS'S DAY

WANTED FOR 1924

BY THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

A. For Evangelistic Work

1. An Ordained Man for general evangelistic work, touring and opening up new territory. This demands a man of rugged health. Must learn the Portuguese and the native language.
   FOR OCHILESO, ANGOLA, WEST CENTRAL AFRICA
2. An Ordained Man for student work in connection with a student hostel for the Moslem young men studying in
   CONSTANTINOPLE, TURKEY
3. An Ordained Man for pioneer evangelistic and social work in one of the religious centers of the Moslems in connection with a girls' boarding school of the Mission at
   BROUSA, WESTERN TURKEY
4. An Ordained Man for evangelistic work among the Moslems in the interior of Asia Minor in connection with the educational work at
   MARSOVAN, WESTERN TURKEY
5. An Ordained Man for rural evangelistic work in coöperation with a growing indigenous church in our
   MADURA MISSION, SOUTH INDIA
6. An Ordained Man for social and evangelistic work with vigorous native church to coöperate in the city of
   SHOLAPUR, MARATHI MISSION, INDIA
7. An Ordained Man for rural district evangelistic work, with some supervision of the schools of Diongloh, an out-station some twenty-five miles from
   FOOCHOW, CHINA
8. An Ordained Man for general supervision of the native churches among the scattered Marshall Islands of the
   MICRONESIA GROUP, PACIFIC OCEAN
9. An Ordained Man for district evangelism working in coöperation with the pastor and native churches in
   JAPAN
10. An Ordained Man as a teacher in a Union Bible School which trains native evangelists and Christian workers. Should be a conservative, scholarly man with some experience in the ministry.
    SILLIMAN INSTITUTE, PHILIPPINE ISLANDS
11. A Settlement Worker, one who has had experience in either Social Settlements, Playground Centers, Welfare Work, connected with large industrial plants, or in Boy Scout work. Theological training not an essential.
    CRIMINAL TRIBES' SETTLEMENT, MARATHI MISSION, INDIA
12. A Social Worker to establish a community settlement in a crowded quarter of the great city of
    BOMBAY, INDIA

B. For Educational Work

1. An Educator to be principal of a large Industrial School. Last year there were 429 enrolled and of these, 100 boys were boarders.
MT. SILINDA, RHODESIA, SOUTH AFRICA

2. An Educational Expert to supervise the educational system of over 150 primary and secondary schools with over 4,000 enrollment in our
MARATHI MISSION, INDIA

3. An Educator to be Assistant Principal of an American School for Boys. Last year, of the 136 boys enrolled, 118 were boarders. Now at Samokov, but plans have already been made to move the Institute to Soña, the capital of
BULGARIA

4. A Science Teacher for Middle School some ten miles from Peking, serving as a preparatory school for Peking University. Over 360 boys in attendance last year.
JEFFERSON ACADEMY, TUNGHSIEN, NORTH CHINA

5. An Educator for pioneer educational work among Moslems, with the expectation of building up a Boys' Boarding School at
ADANA, CENTRAL TURKEY

6. A Professor of Physics. Must have an M.A. degree, and if possible a PH.D. in that subject. The college is recognized by the British Government, and last year had nearly 500 in enrollment.
AMERICAN COLLEGE, MADURA, SOUTH INDIA

7. A Professor of Mathematics. Should have at least an M.A. degree and some experience in teaching for
AMERICAN COLLEGE, MADURA, SOUTH INDIA

8. A Professor of English for Doshisha University. The enrollment in the University Department was over 400 last year. Must learn the Japanese language in order to coöperate with his Japanese colleagues.
JAPAN

9. A Professor of English for Doshisha Junior College. Last year the enrollment was over 500 in this department.
JAPAN

10. A Tutor for a three-year term to teach English and supervise the play of the boys in a boarding school which has over 175 Moslems in enrollment this year.
ST. PAUL'S INSTITUTE, TARSUS, CENTRAL TURKEY

11. A Tutor for a three-year term to teach English in a Middle School which will have over 400 Chinese boys in enrollment next term.
JEFFERSON ACADEMY, PEKING, NORTH CHINA

12. A Tutor for a three-year term for the English Department of Peking University. Its enrollment was 448 last year.
PEKING, NORTH CHINA

13. A Tutor for a three-year term to teach English in the American Boarding School for Boys at
SAMOKOV, BULGARIA

14. A Tutor for a three-year term for the English Department of Doshisha University, which has in all its departments over 3,000 students.
JAPAN

C. For Medical Work

1. A Physician for pioneer medical work in conjunction with a well-established missionary station. A dispensary under the care of a Chinese Nurse treated over 500 cases last year.
INGTAI, FOOCHOW, CHINA

2. A Surgeon to build up a general hospital practice. A men's hospital of 22 beds already established by Dr. Edward Bliss, who wants now to devote himself to general health work. 14,000 treatments given last year.
SHAOWU, CHINA

3. A second Physician and Surgeon for a 60-bed hospital. Last year Dr. Francis F. Tucker alone cared for 465 in-patients and gave 7,000 treatments to 3,500 patients.
WILLIAMS HOSPITAL FOR MEN, TEHSIEN, SHANTUNG, NORTH CHINA

D. For Business Positions

1. A Business Manager for a large Mission Hospital of 150 beds. Should have had training and experience in Hospital Administration.
WILLIAMS–PORTER HOSPITAL, TEHSIEN, SHANTUNG, CHINA

2. A Woman as Assistant Treasurer to the Mission and as Teacher of English subjects in Primary and Secondary Schools. Must have ability in typing and bookkeeping; knowledge of shorthand would be helpful, but not required.
SHAOWU, CHINA

3. A Stenographer in the Treasury Department of our large Turkey Mission. Should be speedy and accurate in dictation and typing.
CONSTANTINOPLE, TURKEY

4. An Office Secretary for the Executive Committee of the Western Turkey Mission. Stenographic and typewriting experience necessary and office experience desirable.
CONSTANTINOPLE, TURKEY

5. An Office Secretary for the Executive Committee and Secretary of our large North China Mission.
TIENTSIN, CHINA

6. A Stenographer and Office Secretary for the Foochow Mission. Some ability and interest in journalistic and publicity work necessary.
FOOCHOW, CHINA

For further information concerning these openings, address

MARK H. WARD, M.D.,
14 Beacon Street, Boston, Mass.

REV. CYRUS CLARK, OF JAPAN, AND A FEW MIYAZAKI SCHOOL GIRLS

ONE OF THE FIRST HUNDRED

THE great Student Volunteer Convention, held at Indianapolis, December 28 to January 1, recalls to mind that meeting with Dwight L. Moody at Mount Hermon in 1886, when one hundred students offered themselves for foreign missionary service. Much has been made of those one hundred men, many of whom included some of the great world leaders of today, like John R. Mott, Robert P. Wilder, John Forman, and others.

One of that first hundred is seen here—Rev. Cyrus Clark, of the Japan Mission. No longer is he young, nor does he have the physical vigor of those early days. We have good reason to assert, however, that were he to meet with the students at Mount Hermon again, he would once more offer himself for foreign missionary service, and probably with much more readiness than he did over thirty-seven years ago.

Mr. Clark went to the field in 1887. Most of his missionary life in Japan has been spent at Miyazaki, in the province of Hyuga, the most southeasterly province of the big island of Kyushu in the south. Here, among plain farmers, merchants, miners, fishermen, and lumbermen, Mr. Clark has made his influence felt so effectively that Japanese leaders in all walks of life hold him in great honor. Many stories are told of the way the Japanese officials, teachers, and men of humble walk have alike shown their high regard for him and their deep respect for the Cause he has represented so faithfully throughout the Hyuga Province.

If all Volunteers of that first hundred have dug as deep as he and laid such substantial foundations, the church on the mission field is well established.

The picture above shows Mr. Clark with some young ladies whom he and Mrs. Clark gathered about them in their home when she was alive. They are like children to Mr. Clark. Needless to say, he has been praying and striving for that day when these girls shall receive a first-class education and offer themselves for Christian service.

We like to do honor to a veteran missionary of this sort. Somehow our faith in humanity and our faith in the power of Christ to save humanity has been greatly invigorated through our knowledge of Mr. Clark's quiet, pervasive, Christian spirit.

Since Mr. Clark volunteered in 1886 "to be a foreign missionary, God willing," over ten thousand young men and women have gone out from the institutions of the United States and Canada to foreign lands. Over eleven hundred have sailed during the past two years. What a contrast with the first year of the Student Volunteer Movement thirty-seven years ago, when only two went! The fact that the Movement has been so profoundly used gives us faith to believe that its greatest work lies ahead.

THE VALUE OF THE LEAGUE

By RAYMOND CALKINS

At least some of the readers of the *Missionary Herald* were pained at the reference to the League of Nations in Dr. William E. Barton's article on The World Court which appeared in the November issue of the *Herald*.

It is intelligible that some people should consider the League of Nations as "a closed incident" so far as the United States is concerned, although that is a perilous phrase to use of a moral issue. One can understand also how others should believe that their country can perform its best service to the world by acting independently and maintaining its freedom of action; although it is becoming increasingly difficult to draw the line between intervention and aloofness, and it is bound to become more difficult as time goes on. One can sympathize also with the point of view that the connection between the League covenant and the Treaty of Versailles has seriously impaired the usefulness of the League. But what one finds extremely difficult to grasp is the failure upon the part of fair-minded people who are morally in earnest and are not dominated by partisan political considerations to recognize the actual beneficial work which has already been accomplished by the League, confronted by almost insuperable obstacles. A fair appraisement of that record, at least, would have avoided the words: "The League of Nations, like the Holy Alliance, degenerated, and, like Lucifer falling from heaven, kept not its first state."

What is the record of this "degenerate" organization, cast, like Lucifer, out of heaven? What has it done?

1. It has actually brought together for the first time in history fifty-four nations of the world in a deliberative assembly and working organization. If the League had done nothing more than this, it would merit the sympathy of all earnest men. It is an experiment in international morality such as the world has never before witnessed. In a period of unparalleled difficulty, the experiment is slowly providing a rallying point around which our forces of law and peace may gather.

2. In the short space of less than three years in which it has been functioning, it has created the World Court of International Justice. For years the statesmen of the nations have labored for the creation of such a court. It remained for the combined intelligence and desire of the nations represented in the League to make it a reality.

3. The League has initiated and carried forward a humanitarian work, international in scope and of immense promise for the welfare of the world. The work for the repatriation of war prisoners; for the suppression of the traffic in girls and women; for the regulation of the opium trade, rigidly restricting its manufacture and sale; for the promotion of international health Sundays—has proved that the nations of the world can work together for beneficent causes and has accustomed them to coöperative thought and action.

4. The League has rescued Austria from bankruptcy and despair and has enabled it to function as an independent nation. Austria's foremost statesmen declare that these results could not have been attained except for the solidarity of the technical organization of the League. The Chancellor of Austria exclaimed, when he saw what the League had done: "It is like a drink of cold water to one dying of thirst." And what the League has done for Austria, it is preparing to do for Hungary, and not inconceivably will do for Germany.

5. In several important international emergencies since the War, the League has proved its ability to compose quarrels which might easily have led to war. The disputes between Sweden and Ireland; between Poland and Lithuania; the cases of Upper Silesia, of Albania and, latterly, between Italy and Greece, where the League by no means failed, as some of its inveterate opponents would have us believe, have at least proved that the League can operate internationally for the preservation of peace. Some twit the League because it has not done more. The wonder is that this experiment in the possibility of international coöperation, born in the darkest hour of the world's history, surrounded by nationalistic passions created by the war, deprived not only of the active support, but even of the sympathy and good will of the strongest nation of the world—the wonder is that the League has been able in its brief history to accomplish what it has.

The League of Nations is stronger today than ever before. It is growing stronger every day. Political prophecies are proverbially difficult. It may be true that "all the king's horses and all the king's men" cannot now put Humpty Dumpty back on the political wall of American opinion, but it is even more likely to be true that in the long run not all the efforts of the politicians can defeat the growing conscience and determination of the people of the world that they will act together for the prevention

of war and the preservation of peace. And that the League of Nations, in one form or another, is destined to be the instrument for carrying out that moral purpose seems far more likely than unlikely.

Whatever our opinions on the point, it does seem as if the League were enough and had done enough to merit the sympathy and good will of all who are looking and hoping for better things.

THANKSGIVING IN SMYRNA

ON Thanksgiving Day, 1923, the International College group sent out Christmas and New Year's greetings to its friends. They sum up the situation so well in that letter that it seems wise to print it here, so that all their friends may know how things stood on Thanksgiving Day.

DEAR FRIENDS:—

Well, here we are, and here the College is "carrying on," never having failed, even during the darkest times during and after the disaster, to serve in one form or another. Now, 115 happy students, 106 Turks, five European Christians, and four Jews make the halls and campus resound with youthful cheer, and keep busy our staff, consisting now of Dr. and Mrs. MacLachlan, Professors Lawrence and Caldwell, Dr. and Mrs. Reed, Professor Seylaz, Hatem Bey, Mehmed Ali Bey, Messrs. Kenneth P. Kirkwood, Archie Macfarlane, and Charles Van Zanten, Mehmed Cadri Bey, and our new matron, Miss Joly.

Of our students fifty-six are boarders, and nearly all the classes of the College are called for, though the great bulk of our students are in the preparatory and Sub-Freshman departments. The campus houses are all occupied—Kenarden by the MacLachlans, the South double house by the Reeds, and the rest by Turkish families.

Dr. Reed's trip to America (last April–August), to consult with the Trustees and friends as to future College plans, brought forth a strong mandate to go forward and assurances of more adequate backing. So early September, 1923, found all lines converging on Smyrna. Dr. and Mrs. MacLachlan arrived on September 8, to be followed soon by Professor Seylaz and the new tutors, and later by the Reeds. On October 1 classes began. Our students come from many of the best families in Smyrna, including many Government families, and one of our boys is nephew to Enver Pasha, the war minister during the Great War.

Since then we have been getting things into shape. In general, old plans have been followed, and we have preparatory, Sub-Freshman, and College classes. The Agricultural Department has not been developed much yet, but with one of our own graduates, Mehmed Ali Bey, also a graduate of the Massachusetts Agricultural College, with his M.S., on the staff, we see a splendid future for that department.

The new school laws, if reasonably applied, do not afford any insurmountable difficulties, and although we have had some trying experiences, difficulties have been met and we are able to carry on our work honorably. According to the new law, neither religious instruction nor religious exercises may be shared by students of another religion. At first we had a required Assembly at the usual Chapel hour, with no hymns, prayer, or Scripture; but as objection was made to the use of the Chapel room, it seemed wiser to omit the Assembly and revert to our usual Chapel for the Christian students and

SMYRNA TODAY

The Quay at Smyrna from the deck of a steamer. Almost no rebuilding since the fire, fifteen months or more ago. Car track in foreground is for horse cars, as Smyrna has no electric power, no telephones, and no electric lights. All is primitive, and there is very little commerce.

teachers, which, in spite of the small attendance, we believe is worthwhile. Friday and Sunday are our weekly holidays, and we have church on Sunday, as before. There are doubtless people in Turkey who would gladly see all foreign schools closed. But we have had strong assurances, official and otherwise, that our work is approved and earnestly desired.

What is Smyrna like? you are all doubtless asking. The burned area has not been rebuilt. The Point and the Turkish quarter were not burned, and a new retail district is developing on the Quay near the Konak, stores being cut even into the Fig Packers' warehouses. The railways are operating with a small foreign and a large Turkish staff. Many foreigners have Turkish partners, but some are making money. Boudjah is crowded, and the long trains come up as of old, crowded to the doors. The bazaars offer all sorts of goods, some from old stores, but new goods are coming in; and save for luxuries, prices are less than in the Greek period.

Streets are in better shape than for years, and we drive to town over excellent roadways.

Naturally, we miss our old friends and are reminded constantly of other days. Our hearts are saddened by the loss and suffering of many we knew and loved, whom it was a joy to serve in various ways last year, and for whom our former associates, Misses McCallum, Mills, and Pinneo, with many others, are still working in Greece. But life in Smyrna is far more normal than you outside would imagine, and we have all found great joy in being at work amid scenes so familiar. And we believe that in spite of seemingly difficult conditions, our opportunities are going to be increasingly great.

There are many things to tell about our pleasures, too, for golf, tennis, and hiking still call us out; of the wonderful fall weather; of the splendid way in which our new teachers have caught the old I. C. spirit; of old friends and their new plans. Some of you should be thanked by fuller reports for your generous help on the budget or for gifts that enable us to meet calls coming outside of that; for still Greeks and Armenians are being released and sent on to Greece, and there are, and will be more Turkish refugees, for the exchange of population seems to be going forward.

We should like to write of the splendid school at Guez Tepe carried on by Miss Olive Greene, thus far without other American help than a day a week by Mrs. Reed. Thus the A. C. I. of long and honorable record is still going forward, and enrolls this year about sixty Turkish girls and little boys, some of advanced secondary grade; and Miss Pohl, so long one of its teachers, is shortly joining Miss Greene.

The mails come with fair regularity, and bring us letters, papers, and an occasional book. Think of us as really living a happy, rather normal life, seeking to do the work for which the College was established.

We thank God we are here.

A LOOK AHEAD IN TURKEY

By PAUL F. NILSON

MUSTAPHA KEMAL PASHA is the President of Turkey, and we missionaries are no longer working under an autocratic monarchic government which hitherto ruled the Empire of Turkey. Under what conditions has the change been brought about?

Since 1914 *Destruction* has prevailed over Turkey. War depleted man power here as elsewhere, and thousands of fatherless children still suffer in the Turkish villages. Deportations and massacres swept away the Greeks and Armenians. The allies lopped off great sections of the empire.

The "Empire of Twenty Millions" has dwindled to a Republic of eight millions, and no city or village in it but what has its ruins and losses. Here in Tarsus the abandoned houses of the Greeks and Armenians who evacuated are gradually tumbling in ruins—why should the Turkish occupant seek to keep them in repair when he may be ousted at any time?

With this destruction has come the departure of the foreigner, who for a century accumulated wealth in Turkey under the protection of the Capitulations. As the last French troops left Cilicia, the last of a busy fleet of Fords shook off the dust of Turkey and disappeared over the line; and from the Turkish interior came—the donkey and the long train of camels! Foreign capital and foreign machines departed, and local capital, with more primitive methods, carried on the work.

Foreign doctors and teachers were told, "Obey the Turkish rules for schools and hospitals." All the French schools in the land were closed, our American College is closed, three American doctors were forbidden to practice because they had no permits, and no new permits will be issued to foreign doctors. According to the law, we are forbidden to teach the Bible, read the Psalms, or offer prayer where Moslem boys are present.

At the close of these nine years of war, destruction, deterioration, there are, however, signs of hope and *Construction.* A new spirit is felt—"Our Land," "Our President," "Our Army," "Our Schools"! Turkey has been wrenched from foreign domination, from monarchy it has become a republic, its sons have fought for freedom—"the land and its future are ours!"

From officialdom, many whose lives were spent in public office, where honor and bribes were plentiful, are turning to production. "These Christian mechanics are gone—we'll have to learn to run our own trades." Said a Moslem Hodja, as he brought me his son, "I have served the Government all my life—teach my son a trade." And there is a healthy turning of the Turks to the works of the hands.

Some foreigners still remain in the country. There is a cautious employment of foreign capital and engineers to do the technical work of the land—but to do it under Turkish control. In Tarsus, slowly but surely, an electric light plant is being erected under the persevering efforts of a French engineer, who has himself a large part of the stock in the company. An American company is introducing Fords and tractors and farm machinery. Other companies are carrying on business—but under the Turkish law.

Desire for education has grown since 1914. When the Germans were in control of Turkey they

saw, and marvelled, that "every one of these Christian soldiers can read and write!" Throughout Kemal's whole campaign for freedom, when every effort was made to raise an army, teachers were freed from military service and appropriations for school continued. "We want modern schools," is the spirit; and the old "Hodja school" in which the boys sat on the floor and learned the Arabic Koran by rote is rapidly disappearing. In the Normal Schools the Government provides free food and clothes and tuition for a four-year course to boys and girls who are to be teachers. Angora is negotiating for an American specialist to aid in Turkish education. In a time of poverty and trial the national leaders look to education of its people for its hope.

But the great constructive change has still to show its fruits; Angora is the capital of the Turkish Republic, and the Caliph of the Moslem world resides in Constantinople. Religion and government are separated—no longer are they in the same hands, to be used as tools for each other's strengthening. Even in the present nationalistic fervor the separation is evident. The time will come when a patriotic man can believe as his heart dictates, when the Government will not interfere with his conscience.

In front of me hang two pictures—Washington and Kemal—the two men who raised armies out of despair, overthrew foreign power, started democracies, and became the first Presidents of their Republics. The beginnings are much the same—the future of the youngest is still uncertain. But Washington, in the hour of darkest need, was found kneeling in the snow praying to God. Trust in God and submission to Him caused his success. Does President Kemal pray? Unselfish, God-fearing leaders can alone lift Turkey into the full brotherhood of democracies. Are there enough? Only time will tell.

The future is as "bright as the promises of God"—let us rejoice and bend our efforts to the task.

Tarsus, December 11, 1923.

MRS. CHAUNCEY GOODRICH

THREE men have written of this remarkable woman who "passed on to glory" November 15, 1923. One is Dr. Arthur H. Smith, a missionary colleague for forty-four years; another is Prof. Lucius Porter, who knew Mrs. Goodrich from his childhood in China; the last is Dr. Chauncey Goodrich himself. We can do no better than quote the message of each.

DR. ARTHUR SMITH:—

This widely known member of the American Board Mission, after a life of forty-four years in China, entered into rest November 15, 1923, having suffered for months from an incurable disease. She was the daughter of home missionary parents, who early went from New England to Wisconsin. After graduation from Rockford Seminary, she remained there as a teacher, when through a lady member in China a distinct call came to her to go to China. With some diffidence she accepted (1879), and was located in Kalgan. A year later she married Rev. Chauncey Goodrich, then a teacher in the theological school at T'ung chou, which for a quarter of a century was their home. They passed through the Siege in Peking, emerging much in need of rest, which was gained in the home land. In 1905 the theological school was removed to Peking.

The work of the mandarin Bible translating committee (of which her husband was chairman) necessitated giving up direct teaching, which gave Mrs. Goodrich more freedom than before.

She had an urgent invitation from the Woman's Christian Temperance Union to be their representative in China, which, after much thought and prayer, she accepted, giving to that work half her time.

She prepared and circulated much literature, and made numberless addresses. A vital part of her work was training young women to assume responsibilities for the Chinese. In this training she was eminently successful.

She founded the Girls' School at T'ung chou, and always had a mother's interest in her own and her husband's pupils. As a leader in Christian Social Service in Peking, she came into intimate contact with the higher class of Chinese and Manchu ladies, and was enabled to enlist their sympathy in the task, new to them, of supporting and conducting homes for aged Chinese women, refuges for winter use for weary riksha-men, which were later accepted by the Peking police as their charge.

Mrs. Goodrich had a commanding presence, a fluent command of idiomatic Mandarin, by which she kept abreast of the evolution of the new Chinese language. She gave most acceptable lectures to students and others on historic and literary themes, and upon the religious life. Her sensitive spirit led her to feel dissatisfied with every attainment and achievement, yet she always proved equal, or more than equal, to her many and growing tasks.

Mrs. Goodrich is survived by her husband (now in his eighty-eighth year), a daughter (Mrs. Ernest Smith, of Ch'ing Hua College), and a son, Mr. Luther Carrington Goodrich, connected with the Peking Union Medical College, Peking.

PROF. LUCIUS PORTER:—

Mrs. Goodrich was one of the group of notable women whose lives and work have so enriched the

fellowship and achievement of the North China Mission. Some of them were among the keenest minded and ablest persons in the mission. My boyhood acquaintance with Mrs. Goodrich, and others of the group, established in my earliest experience convictions as to the equal rights of women with men, if not the superiority of the women, which I see accepted widely in these days.

Mrs. Goodrich is also a splendid example to prove that marriage by no means ends a woman's career. I suppose she went to the mission field with as outspoken convictions about single blessedness and devotion to the "cause" as any lady ever had. She deserted her convictions sooner than most do, but demonstrated the increased power that a woman gains by living the normal life of a wife and mother. Certainly Mrs. Goodrich's great influence among all sorts of Chinese was increased, because her great personality was felt through home life.

One cannot give the complete story of her work. I will only attempt to give three glimpses of her in that work.

Few equalled her in intimate friendship with Chinese of the younger generation. She entered very fully into the lives of the many generations of Chinese students who came to Dr. Goodrich for instruction and inspiration. The young men made her their confidant; radical views of every sort did not shock her; worries and anxieties, financial, matrimonial, spiritual, were confessed to her; and if she did not give absolution, she surely gave motherly counsel that comforted and strengthened all good purposes. She was ever the champion of the viewpoint of the younger Chinese and of the younger missionaries. Her understanding of the youthful heart was profound.

Mrs. Goodrich also knew the problems of homemaking in China. No one can ever tell how many missionary brides, and grooms, too, have been helped out of difficulties in adjusting to servants, and customs, and all the odd and unexpected aspects of the Chinese life. Even her wisdom could not always bring solution, but many missionary homes have been happier and more useful to China because of Mrs. Goodrich's motherly word of advice.

One thinks particularly of Mrs. Goodrich's large circle of friends among non-Christian Chinese, and of the extensive social and uplift work with which she was able to associate them. As secretary for China of the W. C. T. U., she had opportunity for wide contacts with all sorts of people of both the higher and the lower social levels. Anti-alcohol campaigns were supplemented by those against cigarettes and tobacco. Some of us used to ask when she expected to begin on coffee and tea. But we all knew the help her work gave to many, and we admired her capacity to enlist unusual people in her forces. Not only did Chinese ladies of rank and position come to Mrs. Goodrich for advice about relief work for riksha-pullers, or for organizing the Red Cross Society of China, but the ladies of the diplomatic community, as well, made her their chief adviser and confidant. For "all sorts and conditions of men" and women Mrs. Goodrich was "mother superior," a source of light and leading, and a true woman of God. The poor Italian marquise who was arrested on the charge of having attacked a rival with intent to kill, made special request for consolation and comfort from her American friend.

Christian love glorified in Mrs. Goodrich a remarkable instinct for friendliness. All who ever met her felt something of the radiance of that glowing friendliness. Without being perfunctory or pietistic, Mrs. Goodrich could express naturally and winningly the greatest of the trio of Christian virtues.

DR. CHAUNCEY GOODRICH:—

Yesterday was the most wonderful day of my life. Two days before, after the long months of pain and weariness, my well-beloved wife "fell asleep," a painless home-going, for which we give thanks.

The funeral—of course there must be a funeral—was appointed at the American Board Church on Saturday, at 2 P.M., and at the T'ung chou Cemetery the same day, at 4.30.

The funeral itself, how shall I describe? It was not a funeral; it was a poem from beginning to end, a wonderful love poem.

The whole front of the church was filled with flowers, and all the pillars were garlanded with wreaths; flowers, flowers everywhere. What a work of cunning fingers, all love's gift.

The first service was conducted by Dr. Arthur Smith and Pastor Meng; the one almost a lifelong friend, the other a student of mine in College and Seminary of fifty years agone. My poor ears did not catch the words, but my heart understood love's message.

"Jesus, Lover of My Soul" and "Nearer, My God to Thee" were sung by the congregation. What high and heavenly strains of music are these!

With words of blessing, the meeting was dismissed, and we started for T'ung chou, the dear home of twenty-five years, while the sweet silence of the great congregation, who remained standing, was our parting benediction.

MRS. J. X. MILLER, OF PASUMALAI

By J. J. BANNINGA

FRIENDS throughout South India will be very sorry to learn of the sudden death of Margaret Young, wife of Dr. J. X. Miller, of Pasumalai. Mrs. Miller had won for herself during her twenty-one years of residence in India a host of friends among all classes of the community. Twenty years of this time were spent in Pasumalai, in connection with the American Mission High School and Training School there. During practically all of this time Mrs. Miller was most intimately connected with the boarding and hostel arrangements for the boys, and during her stay there the number of boys grew from about 300 to more than 500 in the various boarding establishments. Every boy had received from her the kindliest of care, so that she was affectionately known by all of them as "Mother" Miller.

Mrs. Miller was born in Canada, but as a young girl moved to the United States, and first lived in Massachusetts and then in North Dakota. It was in North Dakota that she met Mr. Miller, and they were married there in 1899. They spent one year in Dayton, Ohio, where Mr. Miller was a Y. M. C. A. Secretary. Then, wishing to equip himself for service in the foreign field, they came East, to Andover, Mass., where Mr. Miller took his theological studies, and in 1903 they came to India under appointment from the American Board of Foreign Missions.

In India, they lived in Battalagundu for a few months, but in July, 1904, came to Pasumalai, where they were first associated with Mr. Zumbro in the work of the American College and High School; and later, when Mr. Zumbro went to Madura with the college department, Mr. Miller was placed in charge of the High School, of which he has been the principal ever since, except during furloughs. Throughout her life Mrs. Miller was regarded as everybody's friend. During the past few months she was specially interested in trying to raise funds for a new water system in Pasumalai, which was very much needed for the growing institution. The Pasumalai wells had grown absolutely inadequate for the hundreds of boys that are studying here, and it became imperative that a larger and better scheme should be worked out, so that there should be abundance of water for cooking, bathing, and other purposes. She had raised a few thousand rupees for this when the doctors ordered her to remain quietly at home, after an attack of heart trouble. But even while she was lying in bed, during the past three or four weeks, her thoughts were continually on her boys and this water scheme.

The end came very suddenly, without any warning. She was speaking with her husband and nurse, when suddenly she gave a little gasp and threw her head back, and in five minutes it was all over. No final word was spoken. But with the thoughts of others in her mind and on her lips, she went to her reward.

By JOHN S. CHANDLER

"MOTHER MARGARET MILLER," as she was affectionately called by the students and teachers of the Pasumalai schools in the Madura Mission, passed away on October 9, 1923.

While Dr. Miller superintended the scholastic training and the general conduct of the hundreds of students who thronged the several institutions grouped together at Pasumalai, Mrs. Miller was indefatigable in caring for their health and comfort, and ministering to the necessities of the whole community.

As the Indian headmaster of the High School said of her: "Morning or evening, at the hottest part of the day or dead of night, she could be seen going about Pasumalai like a ministering angel, performing Christ-like deeds of love and mercy. . . . With her keen and loving eyes she sought out poverty or want, and was eager to supply the physical needs of the distressed."

When Dr. and Mrs. Miller were starting home on furlough, two young leaders of the Chetti community asked them to accompany them as far as London, and initiate them into the mysteries of British etiquette and Western manners. Mrs. Miller was well qualified to do her part in this service, and the friendship thus formed was maintained when all parties returned to India.

It was also fruitful of material good to Pasumalai, where a new building was erected by one of these leaders. And when their Excellencies, Lord and Lady Willingdon, were entertained by him in his palatial home, it was Mrs. Miller that was called upon to be the hostess of the occasion.

One of Mrs. Miller's last great efforts was to secure $3,000 to provide Pasumalai with an adequate water supply, and to build baths and a swimming tank for the students. To this end she had secured $500 from two Indian friends and $2,000 from those in America.

Full of good works accomplished and many plans for more things to be done, at the last she quietly laid down her life and entered into rest.

After a short service at the bungalow, as the body was carried to the church, the boys spread their long white waistcloths on the ground for the pallbearers. Then for the three miles from the church to the cemetery in Madura, the hearse was drawn by the students and teachers. When the coffin was lowered into its resting place, lined with pink roses, jasmine, and other flowers, a great concourse of people flocked to add their testimony to the love and affection that they all felt for "Mother Miller."

A COUNTRY PARISH IN CHINA

By WILLIAM E. STRONG

MR. SMITH

MR. DONALDSON

ITS center is at Inghok (the progressive Chinese Postal Department has tried with doubtful success to change the name to Ingtai), about forty miles from Foochow, on a large branch of the Min River. Though the distance is not great in miles, yet by the "sparrow" boats that navigate the tortuous stream it takes two days to accomplish the journey. The district covers an area of about a hundred miles by twenty, a country of mountains and river valleys supporting a population of between two and three hundred thousand.

At this central station are located two families of missionaries and two single women—six adults and five children. The senior missionaries are Rev. and Mrs. Edward H. Smith, who for twenty-two years have lived and labored in Inghok and its region. The station itself was formally opened in 1898, but for thirty years before that had been visited and worked as an out-station successively by Messrs. Woodin and Goddard.

So that when the Smiths arrived in 1901 they found a field well ploughed and well sown awaiting cultivation. One by one new missionaries came to join them; yet through necessary withdrawals the staff has hardly ever exceeded the present number of six.

The work of these years has not been spectacular; while pursued it did not seem specially dramatic, nor always encouraging. At first there were persecutions, much prejudice, and even more of stolid indifference, most trying of all to contemplate and to meet. But the young missionaries set themselves diligently to their task. Little by little the plant grew in size and scope; residences for the missionary families and the single women, a modest hospital and dispensary, the Woodin Memorial Church, the Huntington School for boys, the girls' school, and a parish house, this last through a gift from the First Congregational Church of Fall River, combining generous aid to Mr. Smith as its foreign missionary and a noble memorial to a former pastor, Dr. Adams.

There was plenty of hard work; long and lonely country tours, with calls at little villages and hamlets, whose best hospitalities afforded only rude entertainment for the visitor; listening to the simple portrayals of human needs and desires, hopes and fears; telling in varying phrase and with different approach the story of the Gospel to ears that often were dull of hearing and minds that were chiefly intent on material needs; the making and cultivating of acquaintance; the discovering of promising boys and girls; the drawing of them into the boarding schools and setting them in the path of training; watch and care over them during their school life; the guiding of their development into lines of Christian life and service. Such was the round of the days and the years into which this little group of missionaries put their best endeavors in the enthusiasm of their Christian purpose.

Now, after a score of years, as they look over the field, it is with mingled wonder and gratitude that they view the accomplishment that has come so gradually it is hard to realize its magnitude. In the test of present civil disorder, when their region becomes a battlefield for contending armies, they have a demonstration of Christianity's hold. Between November of 1922 and June of 1923, Inghok was occupied seven times by northern or southern armies. The poor people of the region have been in almost constant terror and subject to repeated losses by the looting of the soldiers and by the seizing of their goods and their persons by the officers.

The mission compound again and again has been a refuge for the people who have fled there for safety of their lives and their property, even the chief magistrate asking the protection of the compound and bringing official books and documents for safe keeping while one and another of the invading armies was in control. The seizing of men and even women to carry loads and to serve the army was a special injury. Once Mr. Smith traveled from Inghok to the next city to the south with the marching army, that he might protect those of Inghok who had been compelled to go as carriers. By his presence and watchfulness he was able to secure their release at the end of that stage and to bring them safely back with him to Inghok.

The prestige of the Christian Church has risen wonderfully during these testing times. It has proved to be the calming influence in the midst of general terror. New towns and villages have been pleading with the missionaries to open work in their regions. In one place government was successfully petitioned for the establishment of a school with public support, its conduct to be the care of the missionaries, with teachers trained by them. Throughout the whole region the strongest, steadiest organized force today is the Christian Church. To be sure, there are still adverse influences, some anti-Christian attitudes on the part of government students and others; but the character and lives of these opponents are such that they prove no serious obstacle to the Christian movement which everywhere is moving strongly forward. Despite heavy

taxes and even pillage of the people, the Church holds the loyalty of its members, and their support is steadily increasing. While mission appropriations for the work are about the same now that they were twenty years ago, all the development and enlargement has been made possible by the increase in the gifts of the people during these years.

The Boys' Academy celebrates this year its twentieth anniversary. Of the graduates of that school, Mr. Smith lists fifty-four who are engaged in distinctively Christian service, as preachers, teachers, Y. M. C. A. secretaries, and doctors, with twenty-four more in higher educational institutions at Peking, Nanking, or Foochow, preparing themselves for such service; and there is a body of one hundred promising students in the Academy today. It has been the glory of the work in this field that the young men trained in the schools have so generally gone into Christian service in their home towns and among their own people.

Mr. Smith accounts for Inghok's success in this particular in two ways: first, that through the loyal giving of the Fall River Church and the generosity of personal friends in this country, he has been favored with special funds, which it has been possible to use for scholarship aid.

The other reason to which this success is attributed is, to use Mr. Smith's phrase, "patient loving" of these boys. It has taken a deal of patience sometimes to bear with the heaviness or the unresponsiveness, the faults and weaknesses of these country boys; sometimes when they have caught a little of the new spirit of liberty they have not known how to use it wisely. Letters reveal that it has been possible for the missionary to endure only because of the genuine love that he felt for them. "My boys," he calls them again and again. In all his touring of recent years he has been seeking to sympathize with and to help one and another of them out in the field. "Infinite patience," is his watchword for this task; personal oversight and loving care, even to clothes, teeth, matrimony, and every detail; even to taking them out of temptation for months and keeping them in one's company; even to postponing needed furloughs, that these boys shall not suffer. His comment is, "It is infinitely worth doing"; that worth is now appearing.

For the lack of a medical missionary, a lack which has been borne for several years with such submission and good will as could hardly be counted upon when one thinks of the remoteness of the station, and the fact that men and women and little children are thus far removed from competent medical aid, it has been necessary to make such shift as could be devised. During a recent visit from Dr. George L. Richards, of Boston, he inspired in Mr. Donaldson, the junior missionary, hope that he might be able to do something in the way of medical service without medical training. As a result of such brief and general instruction as Dr. Richards could give, and with the help of certain books he provided, added to such practical aptitude or ingenuity as Mr. Donaldson possessed, he has been able to develop a measure of serviceableness as a sort of lay doctor to the advantage of a multitude of lives. He writes modestly and with some amusement of the success he has attained; his practice is a source of joy and recreation to him; he gave over three thousand treatments during 1923 and lost only one patient. Of course the major number of ailments which he treats are simple, but he has been able to effect an immense deliverance from suffering, in many cases even a saving of life.

Thus reviewing the years that have passed so uneventfully and, as might be thought, monotonously, the Inghok missionaries are full of anticipation, despite present dangers. The seriousness of these difficulties sometimes makes their hearts tremble as they realize China's plight, and question whether the Church, with all the obstacles in its path and the weaknesses within, can maintain its way and win its cause. Yet, looking at what has been gained, seeing the company of young people "offering themselves willingly in the day of His power," and noting the strength that has come to the Church through these years of turmoil and strain, they cannot but feel elation of spirit, and expectancy of better things ahead. In a letter setting forth his joy over what he was seeing in one of his tours, Mr. Smith comes out upon this assertion: "We ought to be the most hopeful, the most happy, and the most devoted people in the world. I guess we are. I sometimes feel at the next turn in the road I may view the new Jerusalem, the new heaven and new earth."

Photo by Mr. McClure

A PIECE OF "TEMPTATION CORNER"
Kienning, Fukien, China

"TEMPTATION CORNER"

By ROBERT W. McCLURE[1]

WHEN Mr. D. L. Moody was laying the foundations of Mt. Hermon Boys' School he frequently led guests of the school to a knoll just on the edge of the campus and overlooking the school site. This knoll he called "Temptation Hill." Curiosity on the part of his guests brought forth the answer that the knoll was so named because he was praying that some one would be tempted to build a chapel there.

In our Shaowu field we have a Temptation Corner. Not the kind of a corner that one backs into for self-defence. It is a huge corner as large as Vermont, and as hilly, that is waiting for our offence. Those of us who are on the field have long been under the spell of this tempting bit of God's country. Representatives of the Prudential Committee have also fallen under the spell. The people over there have done their best to lure us on. At every semi-annual visit to Kienning, which is about four days' walk from Shaowu, the Christians gather around us and ask when we are coming over to open a school for their children and heal their sick. Departing, we have felt like a farmer being torn from fields ready for the harvester.

Four years ago it looked as though the temptation had really taken hold of some friends at home, and we began to make plans to possess the land. With some money given by Mt. Hermon School Church we bought a large turnip patch on which to build a boys' school. Neither the necessary recruits nor money which had seemed imminent were forthcoming, and the patch is still raising turnips instead of Christian boys.

Miss Funk, Dr. Kennedy, and Miss Meebold have gone over to begin work for the women and girls, and have already made a good beginning with a girls' school and dispensary. The ladies of official families have been their loyal friends and patrons in the undertaking. Their presence there has also been a great stimulus to the evangelistic work in that region. With this fine beginning the temptation is stronger than ever to provide a school where Christian families may send their boys, and where we may train Christian workers for the future church. Put one high school in the state of Vermont and you have an analogy of the situation at Kienning—only there the school is not yet built.

Photo by Mr. McClure

Back row, Americans, "tallest to smallest": Miss Funk, Dr. Kennedy, Miss Meebold; the others are their staff of workers in the newly opened Kienning Station.

We have just graduated some boys from our academy at Shaowu who live at Kienning, so we have the beginning of our faculty already at hand. People do not go from Dan to Beersheba in China to do their life work. Because of local dialects and other provin-

Photo by Mr. Kellogg

A VILLAGE PARLIAMENT IN SESSION IN SHAOWU
Well relaxed in the winter sunshine and ready for a business discussion

cial customs, it is difficult to get men to go far away from home to work unless it is to some big city. It is both wise and necessary, then, for us to train local boys for work in their own general region.

At Mt. Hermon School there is a tradition handed down from class to class—the tradition of eating soup with a one-tined fork. The expression is Mr. Moody's, who wanted his boys to be able to accomplish any task set before them whether they had a full set of tools or only a crude instrument. To impress this tradition, there is also a rule that all students must do a stint of manual labor each day. Traditional education in China divorced the student from every semblance of manual work. A scholar was supported by his family if he did not have wit enough to support himself. A new day has come in China, so that a student may both kick a football and do productive labor. Old traditions die hard, however, and we need Mt. Hermon schools in China to hasten the day of decease. Being an enthusiastic Mt. Hermon man myself—having volunteered there for foreign missionary service—I hold it the aim of my life to establish such a school in "Temptation Corner," otherwise known as Kienning, Fukien Province, China.

Recruits have gone to Shaowu, and we already have in hand about $2,500 of the $10,000 necessary for buildings and equipment. There are now definite prospects that when we McClures return to China in the autumn, we shall be able to go to Kienning and begin work on the boys' school.

[1] Mr. McClure expresses here in a typical way that dream of a Student Volunteer which never fails to eventuate in a Christian plant. See his paid "Ad" in this issue. Kienning is the Board's newest station.

PITY LI FINDS A FRIEND

The following is a sketch by Miss Gertrude E. Kellogg of the Fenchow Station, Shansi District, North China Mission. It first appeared in *The Fenchow*, the periodical issued by Miss Kellogg's station. We insert it here by permission of Miss Kellogg, in order that the children who see the *Missionary Herald* may have a page for themselves. The older ones may view the pictures and read the descriptions thereof if they so desire.

We are hoping to publish a few more sketches from Miss Kellogg's pen. She naturally gives most of her time and strength to Dr. Watson's hospital, where she is a nurse, supported by the W. B. M. I. Miss Kellogg is a graduate of Wheaton College (Ill.) and of the Presbyterian Hospital Training School. She went to the field in 1919.

Pity was just ten years old when her mother died. For nine months her garments were all of coarse white cloth.

She learned to help her father. During wheat harvest she would creep along with a basket, picking up grains of wheat.

When twelve, Pity's father arranged her marriage. The old lady said it would be a very nice home to which she would go.

She was carried in a red satin sedan chair to her new home while fire crackers popped and drums beat.

Her husband, a widower with a six-year-old child, was glad to leave her in his mother's care when tuberculosis developed in her left hand.

After nine months of suffering, they took Pity to the Fenchow Hospital, a two days' ride on donkey back.

In the Hospital she was supremely happy, and soon could sing, "Jesus Bids Us Shine," and read a book of Bible stories. Her very first book.

Soon she was able to be up every day. The pink hollyhock and the morning glories were her special care.

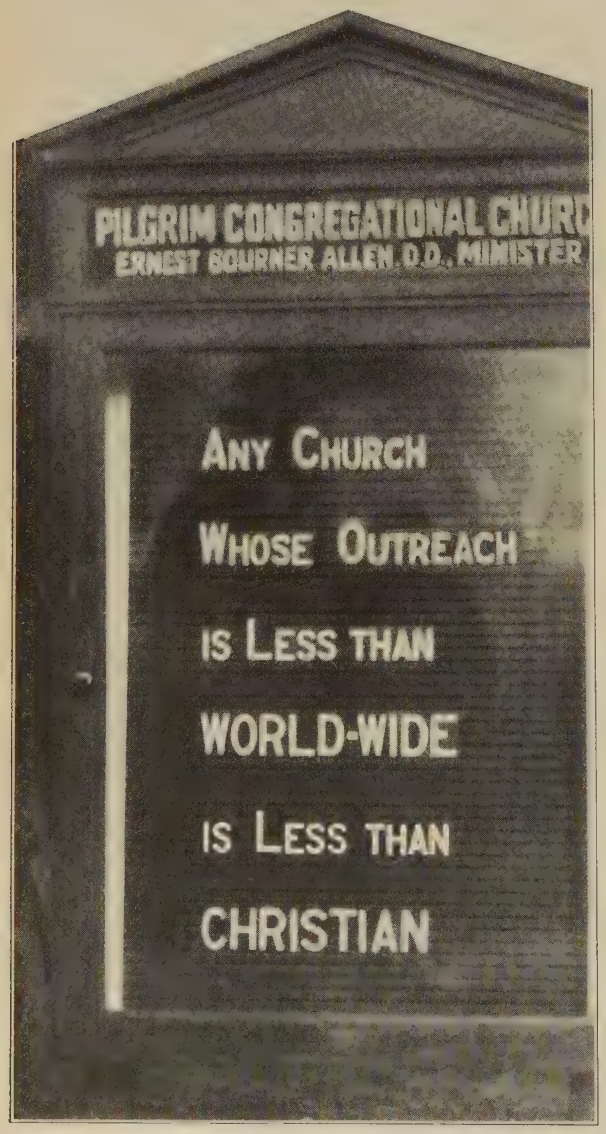
On Sunday she loves nothing better than to go to church. Next Christmas we hope she will be baptized.

AFTER THE EVERY MEMBER CANVASS—WHAT?

By REV. JOHN STAPLETON, Pastor Chatterton Hills Congregational Church, New York

For three reasons I commend this article to the people in our churches. First, because of its title; secondly, because the plan which the article describes is the suggestion of a layman; thirdly, because the plan is already being put in operation. "Read, mark, and inwardly digest." William S. Beard.

THE chairman of the Every Member Canvass Committee sat in my study. He was a sturdy young Scotch contractor, immensely busy with his own concerns and yet caught by the idea of putting on a successful campaign for the church that the house of God might stand solvent and respected before the world. His committee had been hard at work and the prospects were that success would crown their effort. Three bulletins had been put out to the constituency telling in one syllable words the meaning of the canvass. People were reading them and registering great interest. Members of the committee had stood in the pulpit for three successive Sundays, and in splendid fashion had told their story from a layman's standpoint. The local paper had published four or five articles which the chairman had supplied on the significance of the world-wide work of the church. The children in the Sunday School were interested in a poster contest and were interesting their parents. Altogether things looked good for the eventual round-up, yet James R. Stevenson, as he sat in my study, did not look contented, and with Scotch directness he told me why. The only reason for writing is that you may know what was going on in his mind, for he opened up a new lead to me, and it may be for you, possibly.



A GOOD WORD FROM CHICAGO
Wayside Pulpits, please copy. The *Herald* covets more of this kind

"Why do we have an Every Member Canvass?" so he started.

"To get money," I countered.

"It doesn't say that," said Jim. "It leaves the field open. Every Member Canvass—for what? Brither," James talks the Scotch language when he gets interested, "I ha' been thinkin' this last week about this thing and I'm no satisfied."

"Confession is good, James, go to it. Tell me what's the matter."

"I have nothing to confess," he said, with an infectious grin. "But here's the point. This Every Member Canvass Committee is appointed November 1, and we put on a campaign that is great up to and including December 9, and then we are expected to drop it when it is just started. Personally, I hate to let go of a good thing so quickly."

"The court agrees with you up to this point, James. Go on, what more have you thought?"

"I've been asking myself the question, 'Every Member Canvass for what?' First, for the money, as you say. That is, to get subscriptions. But that is only the beginning. I have been thinking of an Every Member Canvass Committee that will help through the year to raise the money that has been subscribed, going to each new member with the information we have given to subscribers in this canvass and inducing such members to give the largest possible sum to the church when joining. Then I think of the Every Member Canvass Committee as a possible help to the treasurer in getting back bills paid. I'll warrant he'll not turn down that aid. Well, so much for the money program for the year. What other canvass work can the committee do?"

"Speak on, James," for I saw he was inspired.

"Well, why couldn't we have an Every Member Canvass Committee canvass for church attendance and increase the average number present in the congregation? Ye'd no object to that, dominie? Then, why not an Every Member Canvass by ad-

vertising the church in the name of every member? Our church is too modest. If I understand the great commandment, it was that we should not be afraid to advertise our goods. Ye mind what it says. 'Go ye into all the world and preach the gospel to every creature.' This city is our world and we are not to stop till the news of our church and its Gospel preaching reaches every man and woman and child."

"I don't believe newspaper publicity pays beyond a very modest amount." I said it more to stimulate his views, for a Scot will never fight so hard as when his opinions are flouted.

"I said naethin' about newspapers—they have a place at that," said James. "I was thinkin' of what I would call a special campaign to a select few. Suppose you send out a personal letter to every citizen in the parish, telling them the church is a good asset to the community and if they are not associated elsewhere it is their duty to help. Tell them their houses would be worth less and their taxes would be more if it were not for the church. Tell them that the church makes the community better for their wives to live in and their children to play in. Advertise it as a power for good living—clean doing and high thinking—as the only organization which speaks positive hope by the bedside of the dying and when the clods fall in the cemetery. Then advertise your Sunday School as the place where the kiddies are taught this faith. Put a welcoming signboard at every approach to the church, telling strangers what and where it is. Then see to it that everything which takes place in the church has an account published in the daily paper. Let the town know we are alive. That's what I mean by advertising."

"And the Every Member Canvass Committee is to do all this?" I asked quizzically.

"Well, I've been talkin' to them and they're willin'," said James. "And ye've no kick comin' if they do the work, have ye? But that's not all. I have an idea that the social part of the work of the congregation could be very greatly helped. Why not have an afternoon when this same group of men could go out and make social contacts? Why couldn't we be used as a membership committee for the church? Then, we want to help in the School for Missions and boost the attendance there. It's all helping the work of the Every Member Canvass Committee. I see a whole year's work for the committee if only they will let us work. This is what I have been thinking about and I can't get it out of my head."

"Let it stay there, my brother; it's good stuff for any head," I said. "As for being allowed to perpetuate that work, you are elected for life. Every Member Canvass forsooth! James, if you had kept on with your plans, there wouldn't have been left anything for the preacher to do. You're sure you're not after my own job?"

"I am not," said he. "I'm just trying to make your job worth while."

"Tell me," I added seriously. "Just what is the main idea in having the committee enter all these fields? I do not know that I see it very clearly."

James R. smiled at me.

"It's all here, dominie," he said. "Every one of these things will help to interest more people in the church in its social life, its spiritual life, and its mission work. When the new Every Member Canvass Committee is appointed for 1925, this increased interest will register in more money—and money," James added in canny fashion, "is a good thing." With that he smiled at me in shrewd fashion and I smiled back. We understood each other.

Mr. Stevenson spoke just as is here narrated, out of his heart. He is one of the busiest men of the church, but he will put this thing over because he has the vision. After the Every Member Canvass—what? A canvassing of every member throughout the year for everything every member should do and be in this church, not entirely forgetting the effect it will have on the Every Member Canvass in 1925. I believe it will work and will report later.

HOPEFUL NEWS FROM GEDIK PASHA

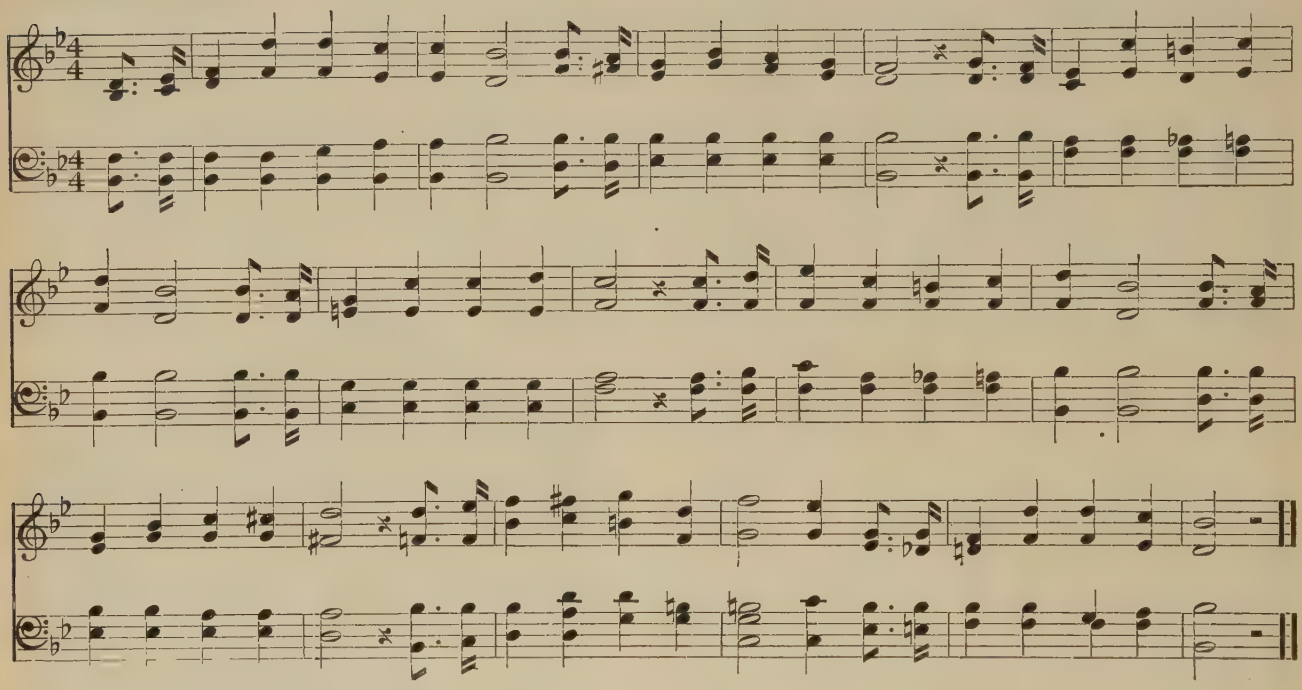
The Gedik Pasha School at Constantinople numbers 230 pupils, an unusually large proportion of them being newcomers. Miss Ethel Putney (B.), principal of the school, and her associates have an absorbing task in teaching the students that this is a "school of brothers and sisters." A school paper, with stories and school news, edited and produced by the students, furnishes the upper classes with a new interest in English composition. The older boys recently gave an entertainment for which admission was charged. The proceeds—about nine dollars—went to help boys' work in other places in Europe. Their school team, winning from a heavier team, in two games of volley ball and cage ball, showed good spirit and team work.

For older girls who must earn their living right away, the school offers a class in housekeeping. An apartment on the top floor of the school accommodates two of the girls, with their teacher, and four others come daily for the lessons. At noon ten children come in for a good meal; so the girls have plenty of practical work in cooking the dinners, as well as in doing the rest of the work of the house. The girls learn to keep their house immaculate. The course includes talks on hygiene and household sanitation. The work of the staff is by no means confined to the classroom. Many personal contacts make the work most worthwhile. "No work, no chance to go to school, no hope, no faith"—these are the problems which our workers at Gedik Pasha meet daily. "Usually one can," Miss Putney says, "give them only a bit of courage and sympathy, but sometimes they value that more than any material help."

METHODS AND PROGRAMS

SCHOOL OF MISSIONS HYMN

FRANCIS A. POOLE — HENRY B. ALVORD



1.

To a life of more abundance,
To a broader, nobler mind,
To a service wider reaching,
To a joy for human kind
Which should have no limitation—
Race or creed or selfish aim—
Which should glorify each nation,
Trusting in the hallowed Name.

2.

So in time long since He promised,
Showed the way to freedom's peace,
Truth preferred and error banished,
Justice causing strife to cease,
Love's good will reproaching hatred,
Man's humanity to man
Ever gaining over malice,
As in God's eternal plan.

3.

And America believed Him,
Here upon this virgin soil
Laid in Christ the firm foundation,
And thru years of bravest toil,
Oft in danger, oft in conflict,
With the baser man within
Fighting greed and lust and mammon,
Found in Christ the way to win.

4.

Send the word to all the nations!
Christ in business, home and school.
Christ in all our hearts and actions
Bidding us the Golden Rule
To establish in our practice,
To commend it far and wide,
Until all the earth be Christian
And in Christian love abide.

5.

So we hold our School of Missions
In the Old South Union Church:
So we study alien, heathen,
Willing not that in the lurch
Of the low and superstitious,
Of the beast within the race,
Any creature, any country
Fail to keep the Christian pace.

Note: The above words were written by Dr. F. A. Poole, pastor of the Old South Union Church of Weymouth, Mass.; and the music composed by Mr. H. B. Alvord, a deacon of that church. The school was so enthusiastic that it took the highest notes *en passant*, as it were. Has any other minister-deacon team an original product to exhibit? If so, send it in, and perhaps a Piece Award Committee will eventuate.

PROGRAMS FOR YOUNG PEOPLE

By Ruth Isabel Seabury

Note: These are the last two in the series of four based on "Japan on the Upward Trail," by William Axling (price 50c. paper, 75c. cloth; order of our denominational Foreign Boards). For an outline of the plan involved and for the first two programs see *Missionary Herald* for January.

PROGRAM III

Christ and the Leaders of Japan

1. Devotional Service. Christ longed to have the men of ability and power in his cause, yet he recognized the difficulties in the way. In Program II we discussed the fact that in the winning of a nation three plans must be followed. One of them is the reaching of the leaders of the nation. In America, too, we need to face that problem. Let the person in charge of the devotional service use Mark: 10, 17–31.

Use such hymns as "Fight the Good Fight," "I Would Be True," and "All Hail the Power of Jesus' Name" (preferably tune: Miles Lane).

Pray that Christ may find disciples today in the leaders of Japan and the leaders of America; that Christ may rule these two great nations, that they may bring the East and the West to love and follow him and to seek peace and pursue it, and that God may help the Christians of Japan now in positions of leadership and influence to stand firm for the right and to work for better days for their whole nation.

2. Let us see a few shining examples of what has happened in Japan when leaders have chosen Christ as *their* leader. Let the Committee in charge of this program present the men whose stories are told in Chapter V. Either of two methods is possible for this.

(*a*) Let one member of the Committee describe the conditions of Japan from an industrial standpoint, using for this pages 133–137 inclusive. Bring out especially the fact that necessity forced Japan to a rapid transformation from an agricultural nation, almost over night, to an industrial nation. We of America have taken about 150 years to develop our industrial life, and we have not yet solved all the problems. Japan has had but twenty years to solve a problem which was no gradual process but an avalanche. Then call for the reporter who is to give the result of an interview with Kagawa, the man who has tried to solve some of Japan's industrial problems. (See "Interviews" below.)

Proceed similarly with Tagawa, Shimada, and Yoshino, preceding these by a presentation of the material on pages 138–143 by one member of the committee. Introduce the story of Kobayashi by pointing out the fact that we have seen four types of leaders but no business man. What of the Japanese Christians in business?

(*b*) If impersonations are popular with the young people of the group before which the programs are being presented, the interviews can be staged before the audience. For example, Kagawa can present in a brief talk the industrial condition of his country, while a reporter draws him out during or after his speech regarding the details of his own life. To lend variety, Kagawa and Shimada may be in Japanese costume, while the three others may be in American dress.

3. Discussion should consider the following vital questions:—

1. What makes Kagawa such a powerful force for Christ in Japan, perhaps more powerful than any missionary could be?

2. How can Americans help back up a man like Kobayashi aside from the missionary work of the churches? Bring out here the fact that American business houses have many agents in Japan. Some are of the right sort; not all are. Not all American business men are honest in their dealings with Japanese business men.

3. How can America support the program of brotherhood for which Yoshino stands? Bring out the attitude of Americans toward "foreigners," the sensational reports of newspapers when foreign events are described, the prejudice often openly expressed in America.

4. What means has the church for helping these great Japanese leaders and how should she use the means? Bring out the usefulness of the Social Service plants, Christian literature, the ideal American Christian home, etc. Show that we must leave places of leadership to the Japanese that they may know how to lead by practical experience. Point out the need of united effort rather than over emphasis on denominations.

Note: Do not try to discuss all these questions unless the program is to be divided.

How to Arrange the Interviews

The American Magazine has perfected to a high degree the plan of printing biographical sketches of people who do things, reported in personal interviews by others who have learned their stories from their own lips and from the testimony of their friends. This is the type of thing which this program suggests. The reporter for each life should become familiar with the life he or she is describing, until he feels a real acquaintance with the Japanese friend. In reporting, the interviewer may aid his memory now and then with a notebook, but should give most of the story in his own words and in as breezy and newspaperish a style as possible.

Titles and leader's introduction for the interviews might be as follows (the pages indicate the part of the book where the account is given):

A Labor Organizer who tries to live like Christ. (Kagawa, pages 93–98.) "We are to meet through this interview a young man from a family of wealth and culture who elects to join his life with that of the poorest laborer in Japan's slums." (The *Missionary Herald* for May, 1923, gives a full and most interesting account of Kagawa. Dr. Brewer Eddy, who met him last spring in Japan, has written a story of his impression of Kagawa in a pamphlet called "Hero Tales," intended for Juniors, but with considerable interest to everybody. Price, 10c. per copy. Order of any of your Boards.)

Tagawa—A Christian Politician who went to jail (pages 98–103). In this man one can see a fighter for the right who has suffered that his people might all be free.

Shimada—Soldier, statesman, editor, reformer (pages 104–107). This is a man who at seventy-three is still a sharp-shooter against graft, and who almost every day risks his life for the cause of righteousness.

Professor Yoshino—Democrat (pages 107–110). This man has lived to teach the youth of Japan that all men are brothers. We say it often. He *lives* his belief.

Big Business and the Cause of Christ. Kobayashi (pages 111–113). Here is a man who believes and follows his belief, that business is a trust which owes the public real service. (It will be interesting if the interviewer can state that since the day of his interview there is a sequel to the story of Kobayashi, who, by the way, is a Congregationalist. See the *Missionary Herald* for December, 1923, for the story of how Mr. Kobayashi had his factory wiped out in the earthquake, so that he must start practically from the beginning.)

Special Suggestions. If the programs are to be continued for six or eight meetings rather than four, it will be well to take Kagawa, Tagawa, Shimada, and Yoshino in one meeting. Then save Kobayashi for the next. With the story of his life put in one or two of the lives of our other Congregational Christians. For this see the *Missionary Herald* for September, 1923, pages 394–396, for the life of Wakuyama San. There is a splendid story of her life in Hero Tales (already mentioned, and on sale at all four Boards' headquarters for 10c.), which has also the story of Ebisawa, another fine Congregational figure, this time a man. The story of Ishibashi, very brief, is given interestingly in *Missionary Herald* for November, 1923, page 502. In the December *Herald*, page 538, will be found a brief account of Dean Hatanaka, of Kobe. For other stories, write for leaflets to your Boards.

PROGRAM IV

The Christian Church and Its Problems

1. The Church as a whole. Let the leader bring out the fact that in our country the Church has a large body (though even now often not large enough) of teachers, preachers, doctors, and nurses, trained mothers and home builders, and trained church workers, from sexton to senior deacon. In Japan, besides the problem of the masses to be reached and the leaders of the nation to be won, the Church faces many problems because Christian work is all so new. Let different members of the committee then present different problems, getting the material from Chapter VIII of the book. Use only a part of the meeting for this. Put the problems on the

blackboard as named. The problems to be considered might include the following:—

Numbers. In comparison with the size of the nation as a whole, the Japanese Christian Church is very small still (pages 159 and 160).

Public Opinion. As a whole the people of Japan have left to the governing classes the real influence in most matters. In addition to this, lacking Christian ideals there has been lacking too a general national conviction of right and wrong on many points. Custom, not right, has ruled (pages 144–147 and 162–170).

Religious Beliefs and Background. The Japanese nation is built up on a religion not of heart and soul, but of ethical systems and superstitious fears. The result is that it is hard all at once to transform the whole way of thinking overnight when men and women become Christian. (See pages 147–157.)

Leader Training. How can the Japanese Church put its new members to work in unaccustomed ways; that is their problem. (See pages 160–162 and 164–167.)

National Problems. The question faced by such men as Kagawa and Yoshino—industrial waste of life, corruption, graft, social injustice—are all problems to be met by the churches. They need to stand firm, to make themselves felt and heard, and often they find that a problem to be seriously faced.

Religious Education. How spread a background of Christian knowledge? (See pages 165–167.)

2. Discussion. Do the Japanese Christians still need missionaries from America? Why? Of what sort and spirit should they be? Have one member of the committee open this discussion by presenting the material on pages 167–173. Have another open a brief discussion on the question, "What should be Christianity's forward step in Japan?" Use for this pages 173–178.

3. The Congregational Church. Where do we fit in in all this great work? For this use the Year Book of Missions for names and lines of work of all missionaries of our denomination in Japan. Especially valuable, because giving such brief and compact information, is the table and map showing our work, with a paragraph regarding each of our great stations, in the *Missionary Herald* for November, 1923, pages 496, 497.

4. The special handicap of our Kumiai (Congregational) churches in Japan just now is the earthquake of last September, which furnishes one more reason why missionaries cannot yet be spared. It will be of particular interest to have a report on the earthquake and the special problems it has made. For this the reporter should read the *Missionary Herald* for November, December, and January, especially page 534 of the December number and page 21 of the January.

5. Discussion may well follow on the question: Can any good come of the earthquake? What possible advantage to Christianity can you see? Have some one assigned the reading of the brief section on page 485 of the *Missionary Herald* for November. Discuss also the question: What can we do that will be of more permanent value than mere relief measures?

6. Devotional Service. *Read* as a devotional message Acts 18 : 22–27. *Use Hymns* such as, "Where Cross the Crowded Ways of Life," "In Christ There Is No East Or West." *Pray* that we may reach out in friendship to the Christians of Japan; that we may have a truly friendly spirit as individuals and as a nation toward the Japanese and their nation; that we may find ways of helping them to know and love our Christ.

Note: If six or eight programs are to be prepared and two programs can therefore be made of this Chapter, the Congregational Church in Japan and its problems may well be given one whole program. In that case introduce some of the special features of our work, such as the Doshisha, Kobe College, the Japanese Kindergartens, the Okayama Social Service Work. Write to the Boards for help and look in the *Missionary Herald* from September to the present.

ON THE WOMEN'S BOOK

By Daisy Colman (I.)

Chapter V of "The Woman and the Leaven in Japan," Fields where Japanese Women have succeeded

Poster Suggestion: Which way do *you* spell Japan?

Jealous	Just
Ambitious	Appreciative
Proud	Powerful
Antagonistic	Artistic
Narrow	Noble

Hymn

Scripture: Col. 1 : 3–12.

Prayer: For the new woman in Japan.

Womanhood Under the Four Great Religions of Japan

Let four persons give this in four minutes each (pp. 136–138).

"Creative Forces," Chapter 4.

Three Minute Sketches

1. *A Buddhist-Christian Nun* (pp. 138–140).
2. *The Quest of the Soul.* Madam Hirooka (p. 15. "Japan in Transition," pp. 106–113).
3. *The Red Cross in Japan.* Mrs. Neesima (p. 155. "Creative Forces," pp. 159–160).
4. *Woman's Patriotic Society* (pp. 159–160).
5. *Women in the Arts* (pp. 140–144).

Discussion

Can you prove that it is Christianity which has given to the woman of Japan her new place?

Close with singing second verse of "From Greenland's Icy Mountains."

THE BOOK FOR CHILDREN

THE HONORABLE JAPANESE FAN

By Mary Lamberton (I.)

Chapter 5. After Five Sleeps

Poster: Find a picture in an advertisement of a boy wearing a necktie or a girl with a large hair bow. Cut these out and substitute a real silk tie or bow. Write or print: A prize will be given for the longest list of articles made of silk. (The prize might be a copy of "Leaves from a Japanese Calendar," 50c.)

Present the chapter as a story told by Miss Open Sea or Rough River. If it is possible to get a silkworm cocoon or a skein of freshly reeled silk, show it, telling how the children in Glory Kindergarten in Kobe, Japan, raised their own silkworms last year.

Close the meeting with a prayer for Miss Tiger, Miss Camellia, and all the rest of the Japanese children who are working so hard in the factories.

THE BOOKSHELF

William Carey. By S. Pearce Carey, M.A. New York: George H. Doran Company. Pp. 428. Price, $3.50 net.

Why a new biography of William Carey, pioneer of English-speaking missions? Thus you naturally inquire on taking up this book. But before you have read far, the question is answered; especially if you make a casual comparison with the earlier "Memoir" of Eustace Carey, the larger biography of Dr. George Smith, and the two volumes of John Marshman's account of the Serampore trio. For William Carey is one who deserves to be studied afresh, as our author has done; and no one can read this book, I am sure, without being profoundly stirred by the moving story of the cobbler-missionary, whose vision of a world in need awakened the missionary spirit in England and America.

The author of this book, a great-grandson of William Carey, has spent ten years in the search for data, two of them in India, and has been abundantly rewarded with a wealth of new material—letters of Carey, his sons, his family and friends; diaries, records, minutes, and official correspondence; files of newspapers, etc., much of it hitherto unpublished.

With this material, the author set himself "to write Carey's whole worth-while story"; and he has given us a readable and intensely interesting narrative, mainly in order of time, which lays before us in most vivid detail Carey's humble origin of peasant stock in Pauler's Pury, Northamptonshire, his training as a cobbler's apprentice, his conversion through a fellow-apprentice, George Warr, whose name is now for the first time made known, his debt to the spiritual tidal wave of the Wesleys and Whitfield, his humble beginnings as a preacher, making it his business to "extend the Kingdom of Christ," while "making and mending shoes to help pay expenses," the gradual extension of his work and influence, his studies in Latin, Greek, Italian, French, and Dutch, along with intense interest in nature studies, the beginning of his world-view, from reading the "Voyages of Captain Cook," the lives of Eliot and Brainerd, the ever-growing map of the world on the wall of his shop. Then in successive chapters we have set forth Carey's "Enquiry," his missionary manifesto; "The Deathless Sermon," with its ringing challenge, "Expect great things from God. Attempt great things for God"; "The Society's Birth," "The Volunteer," "The Missionary Elect," "The Five Months' Voyage," "The First Venturings," "The Sundarbans Settler," "The Planter Padre," "The Serampore Beginning," "The Fort William Professor." Then a similar series of culminating chapters describes the toils, the hindrances, the achievements and triumphs of the Serampore years, from 1800 to 1834.

The author has confessedly tried to make his hero appear human, and in this he has eminently succeeded. We are shown one to whom home ties are precious, the affectionate son and brother, whose correspondence with those left behind through all the years of his service in India means so much to him, to them, and to us; the tender husband and father, who cherished the wife of his youth, kept in loving touch with his sons and inspired them to share in the missionary movement. We must thank the author for speaking a good word for the wife, Dorothy Carey, who has suffered from much unjust criticism—showing what a real sacrifice she made when she finally consented to leave home at a day's notice, with a month-old babe and three small sons, for the long, weary journey into the unknown, and how years of sickness and mental derangement, clearly resulting from privations and insanitary surroundings, were the tragic price she paid.

More than half of the book is devoted to the Serampore years. And what a tale it is! We feel the delirious joy over the first convert, Krishna Pal, which made Thomas, Carey's early associate, raving mad; and the thrill with which they praised God for the completed Bengali New Testament, "the first stroke of the axe levelled at the banyan-tree of India's superstition." We feel pride that Carey's linguistic abilities are recognized in his appointment as professor of Bengali, and later of Sanskrit, in Fort William College in Calcutta, the liberal salary for which provides means for publication and evangelistic work. We are amazed at the unremitting toil which results in giving the Scriptures in whole or part to people speaking no less than thirty-four of the languages of India.

We pass with Carey and his associates through the years of opposition from the Government and the opponents of missions in England, until the charter of freedom is won in 1813, just in time to open the doors of Bombay to Hall, Newell, and Nott, first of American missionaries to India. The fire in the Serampore Press which swept away the fruits of years of toil, the financial crashes in Calcutta, robbing the missionaries of needed funds, the loss of Carey's professorship, and most serious of all, the bitter conflict within the mission itself, and alienation of supporters at home; all these might have daunted hearts less stout than those of Carey and his friends. But through them all he labors on, and the end is peace and honor.

Through all these years, the author reveals to us delightful and inspiring contacts of Carey, with his associates and comrades, with Governors-General and other officials, with botanists and other scientists, with other workers like Duff and Martyn, and the first missionaries of the American Board (we of America can be especially grateful for the inclusion of letters from Ann H. Judson and Harriet Newell). We can be thankful for the whimsical remark but a few days before Carey's death, "Oh, when I'm gone, brother Marshman will let the cows into my garden," as well as for many other such

touches which reveal to us Carey the *man*, in the midst of his serious and all-absorbing life purpose.

Is this book devoted to indiscriminating adulation? No, the facts speak for themselves, and reveal the man as greater than the author has power to tell. What is Carey's estimate of himself? "I can plod. That is my only genius. I can persevere in any definite pursuit. To this I owe everything." And Duff, at Carey's deathbed, was rebuked by his saying solemnly, "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour."

What is the message of this book, thus telling for us anew the story of Carey's life? Every missionary should read it, for its summons to prayer and toil, and wide-reaching vision. Church and missionary leaders should read it, for its fresh setting forth of the appeal of the non-Christian world. To students and the youth of the Christian world should it appeal most of all, with its ringing challenge to attempt the impossible for Christ and for humanity.

WILLIAM HAZEN.

How to Produce Plays and Pageants. By Mary M. Russell. Doran. Pp. 219. Price, $1.50.

An excellent and practical book for the Church School library. Miss Russell is an instructor of story telling and dramatization in the Community Schools of Religious Education in Boston. She has rendered here a fine contribution to the practical equipment of the local church. The book contains a great deal of reference material as to sources, but also the text of a number of already tried and w rked-out dramatizations for various ages. Chapters on the preparation of an original dramatization and story telling in relation to dramatization are of immense value just now when the informal and spontaneous type of dramatic production is being so widely tried out.

The book closes with a Biblical play, "Strangers in a Strange Land," which is in itself very beautiful. Particularly timely is the chapter on the Pageant today, when many authors of many pageants are appearing in the field.

R. I. S.

MISSIONARY LETTERS

"JOYFUL AND TRIUMPHANT"
The carolers from Taiku Kindergarten; after the Christmas tree and the Christmas stockings, they feel like singing!

GOOD SOIL

"In all the fields of this mission, especially through the broad countryside, there are large opportunities for us, and people earnestly begging us for more preaching, and teaching, and healing. All we can do is to give them a bit of encouragement, with occasional visits. A cheerful word and a cheerful face go far. And the people are really doing the best they can in starting in on the Christian adventure. This is true in scores of places.

"The Chinese Church has really come into consciousness within the last few years. It has a tremendous task before it, far greater than the task of missionaries from America and England in first entering this land. It has some very strong leaders, though few in number. It has spiritual strength.

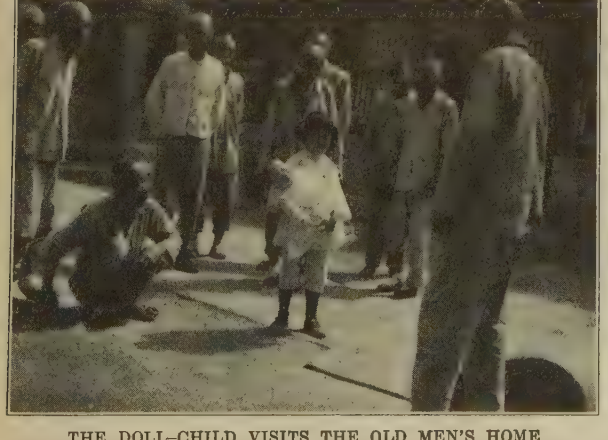
Just those finest leaders are leaning most strongly now upon the advice and encouragement and support of brothers from the West. There is no anti-foreign movement in the Chinese Church. The biggest problem it has to face is lack of leadership. We have so few Chinese young men and women to take up the pastoral ministry, and the broad task of religious education, so absolutely imperative for old and young. From the conditions right here, we are sure of an accelerating growth in our Christian body. How can we meet the shortage of leaders today, and the greater shortage of tomorrow?

"The carrying forward of our training schools is perhaps the one most important part of our whole enterprise. And two or three such institutions in North China have been building splendidly the last few years. They have drawn in the very best and most inspiring teachers, even when students were few. Now the tide is setting in their favor, and students, both men and women, who have had some experience in Christian work, and know the demands of leadership, are eager for more study. We are not multiplying schools or re-duplicating each other's work. I know of no universities anywhere which have a greater prospect of immediate usefulness than Peking University and Shantung Christian University in Tsinan. In a time of uncertainty in politics, and uncertainty, also, in government education, these two institutions are strong. People, non-Christians, put their trust in them; as they do in many of our mission enterprises which have met the test of service.

"We may hope, indeed, that there will be a great access of effort, and that the Chinese will support more and more the Christian work carried on. The Chinese Christians are already doing well in this matter, and giving somewhere near the limit of their ability. We will not claim that they are doing *all* they could, any more than are American Christians. Last year, for the general work of our stations (evangelistic, educational, and medical), the Chinese gave more than half as much as came from all foreign sources—$162,000, local currency from abroad, including appropriations and specials of all kinds; $94,000 from Chinese. (This is outside of missionaries' salaries, travel, etc.) Just now, this fall, we feel the leadership problem so keenly, that we are setting out to raise $10,000 among our Christian Chinese for endowment of theological education. We are asking our Congregational friends in America to give, on their part, for this same cause.

"And we press this petition, even at this difficult time, with faith."

Robert E. Chandler,
Tientsin, North China.



THE DOLL-CHILD VISITS THE OLD MEN'S HOME

THE GIRLS' MISSIONARY

"Esther F. Moody (in her second year in North China, at Tunghsien, twelve miles from Peking), is substituting for Miss Alice Huggins, principal of Goodrich School for Girls, who is home on her first furlough. Half of her time is supposedly given to language study, the other half being taken up with administrative work, and classes in physical culture and music, house accounts, student aid loans, and general work, found in schools.

ESTHER MOODY
"Girls' missionary"

"When she went out, the Business Girls' Club of Ridgewood, N. J., gave her a doll, which has been the delight of the mission, and the envy of the other missionaries. It is two feet tall, says 'Mam-ma,' can be given a bath—a *very* important qualification—and has the clothes which a child of this size in America would wear. The kindergarten teacher takes the doll (we are told that it is called 'Esther Moody, Jr.') to the kindergarten; the nurse takes her to the Mothers' Classes; the missionaries ask her to their Teas for their Chinese women guests to see; and she even goes to the Old Men's Home—as shown in the picture. If the visitor goes without the doll, the men say, '*Where* is the child?'

STREET CHILDREN, IN PEKING, MEET ESTHER MOODY'S DOLL

"Recently, as the visitor came out of the Home

with the doll in her arms, a ricksha man came up to her, saying, 'Oh, teacher, may I give the child a ride home?' So the doll was seated all by herself, as big as life, alone in the ricksha, and given a ride through one of the main streets of the city!"

Miss Moody also says:—

"We've been having a Station Class—women from sixteen to fifty years of age, in from the country for eight weeks, bringing their children, many young girls among them, and every one has bound feet; 'twould make your heart ache!

"Maryette Lum and I gave a party for the women in the Station Class, and all the children. Of course, we brought out the doll. If only you might have seen those women—one of the leaders, an old Bible woman, over fifty—*hug* that doll and *kiss* it, and *kiss* it! They made the little children get down off the benches where we had perched them and make a Chinese bow of respect to the doll!—the cutest sight I can remember seeing.

"How can any one be so prosaic as to stay in U. S. to teach American youngsters—or rather *drive* them, I should say, when they don't want to be driven, and hate you for driving them? The youngsters over at our school are like the elders; the younger the class, the greater the proportion of outward enthusiasm!"

Tunghsien, Peking, China.

KURAVAR QUESTIONS

"The Kuravars are a caste of people, many or most of whom are sneak thieves, and have been classified by the Government as a criminal tribe, and are kept always under surveillance. Their work, ostensibly, is raising pigs, making baskets, and piercing the ears of the women in preparation for the wearing of earrings. But in the course of these occupations, they become familiar with the houses of the other Hindus, their habits of life, etc., and whenever valuables are kept in any house, they are quite likely to know of it, and to devise some scheme for getting possession of them.

"The Kuravars are often employed by the high caste robbers (Kallars and Maravars) to take charge of stolen property, and thus to avert suspicion from *them.* Following the strict enforcement of the 'Criminal Tribes' Act,' whose object is to make the Kuravars law-abiding subjects, a great many of the tribe have sought refuge in Christianity, confident that it will aid them in living a comfortable life.

"Hence, large numbers have asked admission to the church; not so much, at first, from religious motives, as from the desire to better their condition. We meet with them, and explain the meaning of the new life which they have blindly chosen. It is interesting to observe their satisfaction when they begin to understand the wonderful truths of the Gospel. Within the last two months we have met

THE HIGH SCHOOL QUADRANGLE, AT AHMEDNAGAR, INDIA

Some of the 800 students in different departments of American Mission High School. Seven groups are shown engaged in supervised play. Those in the center, over the dark lines, are playing "Atia Patia." The big group next to the right are doing drill. Then comes a long line, the length of the field, playing Kho-Kha, another good Indian game. In the background are the Scouts, who have just brought back two first prizes out of four offered for team games, in a West India rally, at Poona. There is one hour daily when almost this number of students are out on the quadrangle going through such drills and games.—*A. H. Clark.*

with large groups of them on several occasions; and recently, we baptized ninety-eight, including children, in one of these villages. This particular group has undergone considerable persecution, and strained relations still exist between them and their Hindu neighbors. These converts are practically all illiterate, and are ignorant, not only of Christianity, but of civilization in general. When one large section unites with the church, it exerts a powerful influence over its kinsmen, because marriage arrangements depend so largely on harmony within the caste. If one's relatives are all Christians, there is at least an incidental advantage in professing the same faith one's self; otherwise, it may be difficult to secure a proper match. All these motives, rather non-religious in themselves, appear to be working in the hearts of the Kuravars. The hope is that we may be equal to the task of teaching and assimilating them, and molding them into the image of Christ."

October 17, 1923.

Burleigh V. Mathews,
Battalagundu, India.

PICTURES FROM WAI

"At the hospital the verandahs are about as full as the wards and rooms inside. On the verandahs of the women's side there are just now two tubercular hip cases; a girl about twelve with a desperately bad heart; a woman just recovering from typhoid fever; another woman with an abscess of the liver; a number of eye cases, and several others with various ailments. On the men's side, one patient we have been much interested in just now is a bright, attractive Brahmin young man, about twenty, well educated and of a good family, who was brought in in a pitiable condition, with tetanus (lockjaw), with his body rigid as death, except as interrupted by the terrible convulsions. But he is slowly improving, and we believe he will recover. We have another case of tetanus in the hospital now that is recovering from this deadly disease. A few days ago a young fellow was brought in thirty miles with a very bad compound fracture of the leg. We don't save all of our patients, but I think we shall save this boy, and his leg as well; but we are rather sorry he couldn't have waited for the 'fracture bed' we have just received the promise of in this week's home mail.

"And so the cases come, a great variety of diseases and just as great a variety of personalities. There is nothing dull about such work. Human interest always runs high. The other day a man of some means, and a good position in Patan, a place some fifty miles from here, came in for an operation, bringing with him a regular retinue of relatives and retainers, who squatted about the verandah near his door. Indians love this sort of pomp, even sick ones. He required a few days' preparation for his operation. He was not in much physical pain, and I suppose time weighed on his hands. He had plenty of people to run and fetch for him, to give him sympathy and turn his pillow for him, and the like, but he craved a bit of excitement, I suppose.

"Anyway, while the doctors were busy operating on other patients one afternoon, piercing strains of highly exciting music stormed the doors and began an assault on the operating staff. As it continued, and there was something peculiarly enthralling about it, Dr. Beals slipped out to see what was going on.

"There, in front of this Patan man's door, all the hospital patients who could hobble, and their relatives in full force, were assembled about a nautch girl with her accompanying musicians! She was brave in paint and jewels, dancing and singing in her most seductive manner, to the joy of all her audience, and especially of the sick man in his bed just inside the door, who had called the troupe to help while away his time.

"We cannot get over the incongruity of a full-fledged nautch on the front verandah of our carefully guarded, daily spiritually taught hospital! But, anyway, it did not take long to disperse the crowd,

MAIN BUILDING OF THE WAI HOSPITAL, MARATHI MISSION, INDIA

The W. B. M. P. assist in this enterprise. Miss Ruth Andrews has just taken up work here with Dr. Rose F. Beals. Other doctors are Dr. Lester Beals and Dr. Walter Hume, both of the American Board's Marathi Mission. 800 in-patients, 15,000 out-patients. Another veranda on the opposite side of the building accommodates still other patients.

send the nautch girl back to her own haunts, and get the hospital quiet again. One word from Dr. Beals to the head retainer was enough, fortunately! We furnish music at the hospital daily, but not this kind. . . .

"From such a letter as this you might easily get the impression that medical work is the only kind of mission work carried on here in Wai, and it is true that medical work claims nearly all *our* time and attention. But I have just come in from leading the regular monthly meeting of all the Wai mission workers, where school teachers far outnumber nurses and other medical workers. Miss Gordon is the head of what Dr. Richards facetiously called the 'Wai University,' when he visited us last year and had local geography mapped out for him chiefly in terms of 'Miss Gordon's schools.' And these and the Widows' Home and Orphanage, and supervision of the evangelistic workers, fill her time as full as that of a university president. She cultivates the normals, while we try to touch up those off color a little."

Drs. L. H. and Rose F. Beals,
Wai, India.

THE "COUNTRY DOCTOR" NEAR INGTAI

"In a little village three miles from here there lives my 'hundred mile' woman. I went down there to church the first Sunday after getting back this fall and her sons begged me to come and see her. I went and saw—and what I saw made my heart ache.

"She is sixty-four years old and was laid up with a sore arm. There she lay in a dark room in which sunlight never enters, and rarely any other light; more dead than alive, with an arm that was so plastered up with sweet potato rice that you could not tell what was the matter. Investigation showed there was plenty of trouble there. I have never seen anything attached to life in such a state of decay as that was.

"I had no medicines with me, and it was impossible to move her here, and there is no place for her here if she could have come; but I promised to go down next day. And as soon as I could leave the school in the afternoon I sallied forth 'loaded for bear,' so to speak. For seven weeks I went down every other day; and left dressings to be changed the days I could not come. For the first month I wondered if she would be alive when I came again. It was quite a strain, but she began to improve, and now she thinks she is well. She can wiggle her fingers and bend her elbow a little, and gets up for her meals, though she says she is still very weak in the knees. Now I go down only once a week. Barring the 'frame-work,' she has almost a new arm.

"They always prepared a dish of refreshment for me, usually a spaghetti-like combination, and I would go through the usual protestations that they were 'too careful,' etc.; but I always felt badly, because I only ate a few mouthfuls, and it seemed too bad to go to the trouble. But as the old lady began to mend, I realized that what I did not eat went to her—and what she could not eat of the bowl went to the children. After that I felt differently about it, for I knew it was a delicacy for her."

Nov. 17, 1923. *Fred F. G. Donaldson,*
Ingtai, China.

WHAT FUNERALS MAY SHOW

"In addition to his usual mission work, R. (Mr. Rose) has had a good deal of ordinary pastoral work lately. There is in Sholapur quite a large community of railway folks. A few are domiciled Europeans, but the majority are Eurasians. A chaplain comes about once a month, and never on a Sunday, so the missionaries conduct the Sunday services. Now that there are only Mr. Strutton, of the Criminal Tribes' Settlement, and Mr. Rose, they have to take turn about. Besides this there are the usual pastoral duties of baptisms, weddings, and funerals.

"The other day R. conducted two funerals. The one was a young man who had got shell shock in the war. The other was a year-and-a-half old child of a railway guard. I went to this latter. I never saw anything like the little waxen figure of that child—the baby of the family—as it lay with a smile on its face, and its little hands holding bunches of fragrant white flowers. The funeral was to be precisely at 3.30, but when we got there, we had to wait half an hour while they fetched a hymnbook with a certain hymn which the mother wanted. Then we took the parents with us in 'Sally' to the cemetery, only to find that the grave was not nearly ready. We had to hang round another half hour while the workmen finished their job. That is the way things are done in India.

"We went off to Barsi next morning, and there, too, we had a sad experience. At the back of our old home is a miniature village, with about ten houses and a patil (headman). The patil's mother was always very friendly with us—she's a very unusual type of Indian woman, courageous, and a fine organizer. When her husband, the patil, died, she was left with three small children, but took full charge of affairs and kept the farm going for her sons. The elder one, on coming of age, became the patil—which is a hereditary office. He was a splendid young fellow, but died of influenza four years ago.

"His younger brother then became patil and developed wonderfully. He was fond of us and used often to come to service. He asked for a hymnbook, and he learned a lot of hymns. Once when we visited his house we spied the hymnbook lying on a shelf near his little brass gods and goddesses! Well, when we came to Barsi this last week-end, I

Photo from Ray E. Phillips

PACKING UP AFTER MISSION MEETING, AT INANDA, SOUTH AFRICA
In background the old Mission House, in which Mrs. Edwards lives

learned that this patil had just died. We immediately went over.

"Outside the patil's farmhouse is a small covered porch. We heard the sound of wailing even from our bungalow, and when we reached this porch we found a group of men and women and children sitting round in a circle yelling and screaming. The dead patil, dressed in a red and gold turban and scarf, was propped up in a sitting posture against the wall. In front of him, incense sticks and camphor were kept burning in a brass plate.

"The poor mother sat on the ground beside him, talking to him, stroking his not-yet-cold face, imploring him to speak. On seeing us approach, she broke out in loud lamentations, pointed to him, and gesticulated to us that she could not get him to speak, and then laid her head on his breast. The other people sitting on the ground were wailing at the pitch of their voices, clutching spasmodically at each other, pointing dramatically towards the dead man, and then breaking out again.

"As we stood there, helpless in face of that frenzied noise, the brother of the dead man's young wife came. On seeing him, the poor girl sprang up, flung herself on him, beat her forehead three times with her hand with tremendous force, pulled him down on the ground, and writhed in agony. The whole company burst forth afresh in its yelling. Anything like the hopelessness of that grief is indescribable.

"I thought of the baby we had buried a few days previously. The parents were heartbroken, but resigned. When they sang 'Safe in the arms of Jesus,' they really meant it, they really believed that their baby was there and that they would meet her again. And I realized afresh the pricelessness of the Christian hope.

"People at home sometimes say: 'Why bother the heathen with a new religion? Why not leave them alone to play round with their bits of wood and stone? They're happy enough.' How I wish that such people could have seen that death scene!

"A couple of hours later I heard the drums beating, and ran on to our back verandah in time to see the melancholy procession start out. The dead man was carried on a bier to one of his own fields, where the funeral pyre was built. We went to his brother's just four years ago. A pile was made of fuel cakes and logs of wood under and around and over the body. The nearest relative then presses a handful of rice to the dead mouth, kerosene oil is sprinkled over the whole erection, which is then set on fire.

"It is all so crude and practical, and takes place so soon after death, that there is no opportunity for the mind to get accustomed to the loss, no opportunity to realize the dignity of death. I don't wonder that Indians are fatalistic."

Richard and Isabel Rose,
Sholapur, India.

A REPORT FROM TOKYO

"I wonder how much you have heard of what our mission is doing in Tokyo? Six members of the mission are working there now. They have a barracks, in which is a bathhouse, a restaurant, a place

for meetings, and a gathering place for children. Then they have food and clothing for distribution.

"Some of the Japanese workers visit from shack to shack, and invite the people to the bath and the children to the playroom. Having a place for the children gives a chance for many mothers to work without a baby on their backs.

"Then the mission has certain implements to loan, for it takes a long time for the people to get resupplied with everything. Our people are using a stereopticon and have talks in the evening. A woman doctor has been secured to work with them, and they help get people into the hospitals, also. They are simply trying to do everything possible with the means at hand to give comfort and aid to the Japanese people."

November 26, 1923.

Alice E. Gwinn (P.),
Kobe Language School, Japan.

FACTS FROM THE FIELD

Sacrifice—or a Chance?

Rev. W. C. Bell sends an occasional "Beacon" or general letter to his friends in America from his field of work in Africa. He reached Bailundo, on his return from furlough in America, on August 4, 1923. We quote a few sentences from his latest letter: "One Sunday, after preaching to a good audience at our out-station fifty miles away, I felt that I should return home. Acting upon the impulse I did so, and had scarcely gotten out of the car when I was called to a distressing case of a little baby, who had been seemingly in the best of health, but was now in a state of coma. After two hours' work it began to revive and was quite willing to nurse. The joyous look that mother gave me was well worth all that I did.

"At midnight, or 1 o'clock, I was called hastily to attend a girl who had a very high temperature and was delirious. She said life was sweet and she did not want to go yet. I talked to her to try and quiet her, but she begged me not to let her die. Every one was affected, as quite a group had assembled, thinking she would not live. For an hour I did all that I could, and the danger passed. She is now strong and well, one of our advanced girls in the Means School, at Dondi, and almost ready to swear by me, believing that I saved her life!

"Talk about life investment—nothing in a civilized land can begin to compare with it! And yet some young men and women begin to hand out some stale stuff about *sacrifice*, instead of falling over one another for a *chance* to get into line and throw their lives where there is a real breach in the world's need!"

HERE COME THE VEGETABLES FOR DINNER
Instituto Colon, Guadalajara, Mexico

Miss Thompson Gets to Work in Guadalajara

"I have now been in Mexico two weeks and am very much pleased with the country and my own position. Guadalajara is a beautiful city, and the Instituto Colon, in which I live and teach, a lovely place," declares Miss Gladys Thompson (B.), our newest missionary to join the staff of the Instituto Colon, writing from Mexico, September 17. "Trees, palms, ferns, vines, and flowers make the building attractive, both outside and in the patio and corridors. Just at present there are one hundred and twenty students and new ones are added every day. One hundred of the one hundred twenty pupils are in the kindergarten and the first six grades. Sixteen are taking the preparatory course, and four the commercial course. I teach English to the first, second, fifth, and sixth grades, and to the first, third, and fourth years of preparatory; and I teach also one class in French. This makes me eight classes each day and I enjoy them immensely. Almost all the children are keen and quick to learn, and it is a real pleasure to work with them.

"Twenty-two of the students live here in the building. They range in age from four to fourteen. All but two are girls. The two boys have sisters here to take care of them. The younger boy is not quite four years old. Most of the teachers are Mexican, and all but one of the Mexican teachers live in the city. The other one, whose home is in

Mexico City, lives here at the Colon during the year. The rest of us are Americans.

"Mr. Wright, Treasurer of the Mexico Mission, lives here with his wife in private apartments. Their daughter, Miss Margarita Wright, is the principal of the school. Miss Rebecca Burdorf, from California, has charge of the kindergarten this year. We are the only Americans at present, but Miss Julia Wagner, of California, is coming the last of this month to study Spanish and get some preparation for her work as head of a school at Manzanillo next year."

Raymond Dudley and the Kallars

It was but a few years ago when a Student Volunteer, a graduate of Yale and Union, began work among the so-called Robber Caste, the Kallars of the Madura District, South India. In about every letter received from him since, he has testified to the "rewarding" feature of the work. He expects one thousand converts in this decade. There are two thousand Christians now in the area in which he works. During the first part of 1923 seventy men, women, and children joined this Christian community from Hinduism. These came from nearly every rank in life, save the Brahmins. Mr. Dudley has seen men from several castes stand side by side and receive baptism—a very significant spectacle. He has seen a proud Kallar enter the church of the once despised outcaste and pledge himself to become a fellow Christian.

Mr. Dudley looks to see this steady influx into the Christian Church out of Hinduism maintained for years to come. In the course of ten years five hundred children will receive about three years of Christian nurture in the boarding school conducted by the mission for this Robber Caste. There are now seventy girls and ninety boys in school under mission control. For eight or nine months a year Mr. and Mrs. Dudley eat, sleep, play, and study with them. The chief reason for their being in this boarding school rather than in a village school is that they can be much more firmly established in the three R's and in everything that goes to make up Christian character. Nearly half of these children come originally from the Robber Caste. Thirty of them are little girls, who but for the school would probably never become literate.

In the course of ten years Mr. Dudley believes that the mission will turn out two hundred and fifty trained teachers for this Robber Caste. Because of the great need of good teachers in village schools, there has been established in Mr. Dudley's station a training school with fifty-five students, who train for two years. This school is linked up with the big Pasumalai Training School. The station is maintaining fifty village schools for the Robber Caste, the government assisting in this work with generous subsidies.

Mr. Dudley hopes that every year the station can build two substantial churches or schoolhouses. This year two were built and a third started. But a short time ago Mr. Dudley visited a Robber Caste village and sat in the midst of a group of Kallars who pledged half the cost of a school building for their village, which will serve as a church in the village where many Hindus are turning in the Christian direction.

Time will show the wisdom of some modifications in the mission's plans for the Kallar work, but nothing short of a calamity, such as the failure of the Home Church to stand behind this enterprise

Photo from Mr. Dudley

SERVANT, MISSIONARY PASTOR, AND BULLOCK DRIVER
All ready for a five-day trip among the Kallars

or the failure of our workers to measure up to their task, can prevent something like what has been outlined from becoming a reality.

Mr. Dudley writes of this work as follows:—

In this decade we hope to see the giving of our Christians to the support of the Church trebled. The other day I attended a harvest festival in the center of the Robber Caste country. It was held under a large shelter of cocoanut leaves in front of our new church, which was built last April. It had been arranged by our new pastor, who was ordained last April. And there seemed to be a new spirit abroad. There were exercises by our school children, most of them Hindu boys of the Robber Caste. In one of these the angel seized the uplifted arm of Abraham which was about to smite little Isaac as he sat in all his innocence on a bunch of fagots with the fire all ready to kindle the sacrifice smouldering in the earthen vessel at his side. There were addresses and then the roll was called. I caught a new tone of "preparedness" in the response of the first man, a convert from the Robber Caste of some five years' standing, as he made a respectable pledge. One of our training school students gave the bulk of his income for a month. A boy baptized three months ago gave the salary of twelve days. One catechist gave the income of the family for twenty days. A raw Hindu blacksmith who had been helped by our medical evangelist was present with a cocoanut scraper and vegetable cutter which he had made and which he presented with appreciation of the kindness he had received. And when the pledges were over, the articles given were auctioned, and the two calves, four sheep, chicken, and other things that had been given were promptly bid in well above their value. It almost hurt me to hear some of our teachers and workers giving so much of their slender income, but I saw reason to hope that men who loved the work and the Church to this extent would teach others to do likewise. The income was nearly double that of the year before.

On Monday morning, when the training school student above mentioned came back to school, I asked him the final result of the giving. He said with a radiant face: "Last year it was 110 rupees. This year it was 210 rupees. Next year it is going to be 300." We are trying very hard. In nine months he goes back to work for his people.

THE HOME BASE

The American Board

Commissioned and Adopted

Among the recent commissioning services was that of Dr. William L. Nute to work in Central Turkey, which took place Sunday evening, November 11, at the Bedford Park Congregational Church in New York City. Mrs. Nute had been commissioned when she went to the field some years before.

Parts in the commissioning were taken by the pastor, Rev. Ralph L. Peterson, the Rev. George Damlamian, and Rev. Henry S. Leiper, of the New York office.

One of the striking things in the service was the prayer by Mr. Damlamian. The utter absence of bitterness and the largest spirit of charity and Christ-likeness were shown in his impassioned intercession for the Turks at whose hands he and his people have suffered so much.

Dr. Nute has already served a term in Turkey in educational work. While on furlough, he has taken a medical course, and now goes to the assistance of Dr. C. H. Haas in the hospital at Adana. Mrs. Nute, who was Mary P. Christie, the daughter of Dr. and Mrs. T. D. Christie—veterans of the Central Turkey Mission—was born in Turkey. She first returned to Turkey in 1908 as the wife of Rev. Daniel Minor Rogers, who was killed during the massacre in Adana the following year. So with two of their children Dr. and Mrs. Nute are returning to a field of service with which they have been well acquainted and in which they have, to a large extent, already invested their lives.

The First Congregational Church of East Orange, N. J., Rev. T. B. Powell, pastor, began the New Year by joining the groups of two hundred and fifty or more of our churches that are supporting their own missionaries Overseas. Dr. and Mrs. Nute, who sailed January 5 for Adana, Turkey, are now the foreign ambassadors of East Orange, First. This church has just spent $7,000 in property improvement, has during 1923, for the first time, met its total apportionment of $3,500, and now enthusiastically assumes this new responsibility as part of its World-Wide Service. We congratulate the East Orange Church on this happy relationship.

Woman's Board of Missions

Miss Clarke's Permanent Appointment

The Woman's Board counts itself fortunate in being able to add to its staff at Amanzimtoti Institute, Adams, South Africa, by appointing Miss Anna Clarke a regular missionary of the Board. Miss Clarke is a sister of Mrs. LeRoy, the wife of Mr. A. E. LeRoy, the Principal of the Institute. She went out to the field in 1920 for a three-year term of service. A graduate of Oberlin College and of the Oberlin Kindergarten Training School, and with several years of teaching experience in this country, Miss Clarke was well equipped to meet the needs at Amanzimtoti. Although she expected to remain only three years, she has secured a good working knowledge of the language. In every way she has so commended herself to her fellow workers, that the mission requested the Board to adopt her as a regular missionary, and this the Board was glad to do in March, 1923.

Miss Clarke's special task has been the training of teachers in the Normal School. She has also supervised the student teachers in the practice school, where more than one hundred children are enrolled. During the last year, Miss Clarke has opened a kindergarten, also, which met a real need, and is proving to be a constructive piece of work.

Amanzimtoti Institute has sometimes been called the "Hampton of South Africa." It includes an agricultural department, the normal school, with its domestic science department, a pre-medical department, which prepares men for Dr. McCord's Medical School, at Durban, and a theological department. The enrollment in all departments is about six hundred. The Institute is far-reaching in its influence, as its well-trained students go out into various positions of leadership in South Africa. The Government commends the Institute highly and makes generous grants towards its support.

LEAVES FROM OUR BRANCHES

Glimpses of Field Work in the Southeast

Mrs. F. P. Ensminger, of Star, N. C., has recently been appointed "Secretary of Woman's Work in the Southeast." She gives an interesting story of a recent tour through four states in her district—Alabama, Georgia, Tennessee, and Kentucky—and speaks of the whole experience as full of hope for Congregationalism in the South. "The 'poor-brave-struggling-thing' attitude was wholly pushed out of sight by definite plans for future campaigns—plans with large chance of fulfillment." Alabama is es-

sentially a rural state and conditions make it difficult for the women to organize and hold meetings, but at this State Conference they took as a slogan: "We will do what we can. We can do more than we think we can." Dr. Mary E. George, of Memphis, Tennessee, did wonderful foundation work in this state, and if the plan now inaugurated—to find a woman leader in each of the four districts of the state—can be carried out, progress, though necessarily slow, will surely be made.

Georgia has many rural churches, a few industrial points, and a big city church in Atlanta, where also is Dr. Keller's central office for Congregationalism in the Southeast. Mrs. Keller is a wise and devoted president of the Women's Missionary Union of the State, and has a simple, definite plan of work, under which she has enlisted "a staff of officers who really serve."

Tennessee can claim Dr. George as a leader and has two strong city churches at Memphis and Chattanooga. Mrs. Ensminger says that this state seems to be the most smoothly organized of any of the states with which she is familiar in the South. At the Tennessee Conference a paper on the "Industrial Challenge of the Church" made plain an obligation for women's work. There are parents who boast of a child of four who can pick eight pounds of cotton a day; and communities where every eighth child from ten to fifteen years of age is gainfully employed.

Kentucky has only four Congregational churches, but the Kentucky Conference is reported as "the most vitally alive of any. They seem to have a missionary consciousness as of one who has already accomplished." In the Williamsburg church they have the proud record of every member of the church contributing both to missions and home expenses. Their young people sold mints to pay their share of the apportionment. We wonder how many churches in the United States can show a record like this! At Evarts, Mrs. Ensminger found that Professor and Mrs. Dizney, members of this church, have a daughter in Shansi (Miss Helen Dizney (I.), at Taiku). Miss Lorna Townsend, the community worker, was for a short time employed in the rooms of the W. B. M. A new state president for Kentucky was elected at this conference as, to the regret of all, Mrs. Guerdon Butts felt she must lay down this work. Mrs. Elbert Dennison, the newly elected leader, is a member of the much alive Williamsburg church, quoted above.

While Florida was not visited at this time, it is reported as highly organized as to its woman's work and carrying on in a remarkable way. This Branch supports its own missionary, Miss Grace Breck (B.), of Paotingfu, North China.

In concluding her report, Mrs. Ensminger says:—

Perhaps the feeling which colors all other thoughts at the end of this trip is that of the eternal goodness of *folks*. The desire to help other people, called at times by other names, is the fundamental human passion. It is the cornerstone of millions of beautiful homes everywhere; individuals are driven and scourged and rewarded by it. Perhaps the underlying purpose of this, my first trip as secretary for Woman's Work in the Southeast, has been to make this passion for helping more intelligent, more concrete, more world-wide among our women. . . . It is a privilege from above to be in such homes where the practice of Christianity has made the rarest of culture; to become acquainted with individuals whose lives are incandescent because they so deeply love God and his children.

And incidentally, where could one hope to find a more telling summary of the wonderful joys and rewards of the field work for world-wide missions?

Activities in New York State Branch

In this Branch, one of the largest of the Woman's Board, under far different conditions, but with the problems occasioned by crowded city life, we find a very competent staff of officers under the leadership of its new president, Mrs. Warner James, of Brooklyn, forging ahead, not only financially, but in missionary fellowship, in education, and best of all, in the prayer life. Week-end Conferences have been held in Western New York, at Canandaigua, Lockport, and Jamestown, also a similar gathering in the Brooklyn District; the Association Presidents, according to their opportunity, are visiting many societies, and missionaries have been welcomed at some meetings, especially Mrs. Otis Cary and Miss Griswold (B.), of Japan. The Secretary for Literature, Mrs. Francis Jordan, of Brooklyn, is most efficient and wideawake about pushing the *Missionary Herald* and *Year Book of Missions*. A Committee on Prayer, led by Mrs. Raymond Van Name, reported at a recent meeting of the Executive Board special prayer for the Student Volunteer Convention and for recruits for our missionary ranks.

A Retiring President's Message

Mrs. Frederick D. Greene, of Upper Montclair, the wise and devoted president of the New Jersey Branch for six years, retired from the office at its last annual meeting. Her successor is Mrs. William G. Frost, of Montclair, a member of the Board of Directors of the W. B. M., who received a warm welcome as she accepted the leadership of the Branch.

Mrs. Greene, in her closing message as president, spoke of the cheering increase in receipts for the missionary work, even in the dark days of the war. She added in conclusion: "The keynote of this increase is undoubtedly *Education*—education along the lines of what we are trying to do, education for those for whom our money and sacrifices are given.

"One reason for the response to the appeal of the Japanese earthquake, the Smyrna horror, to terrible fires anywhere, is its wide-spread publicity.

As a people, we are tender-hearted, we are perfectly willing that every woman everywhere should have those conditions which make life worth living. . . . Our degree of interest depends largely, however, upon how greatly our personal interests are to be curtailed and how greatly our emotions of sympathy can be stimulated. It often happens that we of this generation know little of the sacrificial service which has made our denominational work at home and abroad a temple not reared by hands alone, but by devotion and by loving remembrance."

ENCOURAGEMENT IN BARNSTABLE ASSOCIATION

Even "little Barnstable" is feeling a new impulse to "know that they may care." Mrs. E. L. Marsh, whose husband is now pastor of the Federated Church in Sandwich, will be remembered as an ardent and acceptable worker in Rhode Island during the Congregational World Movement. She is now President of the Barnstable Association, and with her vice-presidents, Mrs. Fletcher Parker and Mrs. Francis D. George, is finding new openings for effort along both home and foreign missionary lines. So far as she is able to do so, she will welcome calls to speak in the churches on the Cape.

Note: In many other Branches there are similarly successful movements for advance. We shall welcome to this column brief accounts of Branch activities.—THE EDITOR.

THE NEWS-LETTER

Early in December about 3,000 copies of this little four-page bulletin were mailed to Branch officers, auxiliary presidents, and other friends of the Board. Many cheering words of approval have reached the editor's desk. There are still copies of The News-Letter to be had on application to *The Publication Department, Woman's Board of Missions.*

If you like the small visitor please say so, as it may encourage the Editorial Department to issue a second News-Letter in the spring.

Woman's Board of Missions of the Interior

KEEPING FIT

(Part of an address given by Mrs. C. E. Greef, Secretary of Iowa Branch, at the Annual Meeting.)

Missionary societies are like folks—they need a change occasionally. It seems hard to say it, but most of our societies would be greatly benefited by an entire change of organization and leadership. It will be a great year in that society where the old "wheel horses" keep themselves carefully hidden in the background and at the same time successfully guide the new and inexperienced officers from "behind the scenes."

To this end, the GROUP PLAN is strongely recommended. It is not a new plan. It has been tried and it works. Write down the name of every woman in your church, member or adherent. Divide these names into as many groups as you have meetings in a year. Now make each group responsible for one meeting. It will be important to have a strong missionary woman as chairman of each group, but it is much easier to get a leader for a group than for an entire society.

This group leader will call her group together and plan for their meeting. Every woman in the group must have a part. Let one furnish the house, another lead the devotions, others be the committee on invitations, others furnish the program, others provide the refreshments. Give every woman "a job," if it is only to stand at the door and direct the guests where to lay off their wraps. I heard of one woman who thought all she could do was to make the coffee. But what very good coffee she did make, and I am confident that she contributed materially to the success of that meeting. But she didn't stay in the kitchen. She afterward took her share of the program, too. We all enjoy a meeting in which we have had some part.

It is possible to outline a course of study and assign topics to groups, allowing them to be responsible for carrying out the topics as they see fit. However, for the first year, I would allow the groups much liberty in planning their own meetings.

You will find the women generally willing to do their part once a year. All of our churches have four kinds of women. There are the *very good* women, who will do anything and everything. Then we have the *pretty good* women, who won't work everywhere, or with every one, but they do most things pretty well. Then we have the women who are *good once in awhile.* They do one piece of work for the church a year and then they are through. The fourth class are those who are *indifferent and prejudiced* against missions. But we must never give up these women, for who knows what day will be the day of awakening for them? Put some of all these kinds into your groups. You will be surprised and pleased at the wealth of hidden talent in your church.

These groups can be used in many ways. Let them be used in calling, and for the prayer meetings, for Sunday schools, for philanthropic work. One church has just written to me saying they had made each group responsible for a share of the apportionment.

EVERY WOMAN IN THE CHURCH A MEMBER OF THE MISSIONARY SOCIETY. On the day that a woman unites with your church, assume that she automatically becomes a member of the society. Give into her hands a written invitation to the monthly meeting, a calendar for the year, twelve envelopes for her monthly offering, a Thank-offering box, and copies of the *Missionary Herald* and *American Missionary.* If she is a young woman, belonging to the young woman's society, do the same. Let her know just what is expected of her. This can all be done so tactfully, her place of service so definitely indicated, that in her first high moment of great joy she will begin work at once.

THE FIRST GOAL—PRAYER

My Dear Friends:

Before this you will have received my semi-annual letter and a copy of the Goal Leaflet for 1924. I hope that you have already taken steps to use the suggestions contained in it, supplemented by thoughts and plans of your own.

Goal I—Prayer

I am sure that with me, you consider Goal I the foundation of the whole structure, and that without it the other four would not only be less efficient, but more than likely they would not be used at all.

If prayer is so valuable a foundation, it is surely worthy of a prominent place on the program of your meetings. Ten or fifteen minutes spent in prayer for specific objects, and carefully planned by a Committee of Intercession, will seem all too short.

If you are making a specialty of praying for the Board, the missionaries, and the local church, you will seek information as to the work and the needs of these three objects.

1. The Board. *Memo.* Keep copy of the annual report and pray for all the Board officers by name, especially Friday morning at eleven o'clock, when they hold their executive meeting. Pray (*a*) That they may have wisdom in selecting missionaries from the group of young women applicants; (*b*) that they may, with their strenuous work, be kept strong physically; (*c*) that their vision of the world's needs may be given clearly to their constituency; (*d*) that their hearts may be strengthened with the belief that the gifts of the churches will increasingly measure up to the needs abroad, which they know so well.

2. The Missionaries. (*a*) Have a map of the world showing location of our missionary stations. (*b*) Point out the stations of your own state missionaries, praying for each one and her work. Each missionary may be assigned to some one member of the society, who shall report monthly the information as to the needs of this missionary and her field. (*c*) If you wish to cover the broad field of the work of the American Board, as well as all the Woman's Boards, you will find the Year Book of Missions helpful.

3. The Local Church. (*a*) Definite prayer that the different departments of the church may be vitally awake to the importance of giving the Gospel to all the world, not only that the world may be saved, but because this is the only way to save our churches in America. (*b*) Reading and applying the article by Dr. F. Q. Blanchard in *The Congregationalist* of November 22, "The Church That Killed Itself."

Answers to Prayer. These will be made known by your correspondence with the missionaries, and also by following the letters in the *Herald*, reporting results in all parts of the world.

Enlistment of Prayer Helpers from those who cannot attend the meetings will be found to be invaluable, not only for the objects prayed for, but also in the life of the whole church.

If extracts from the two chapters of Fosdick's *The Meaning of Prayer*, "Prayer as a Battlefield" and "Prayer as Dominant Desire," could be read in our meetings and believed, we should go away with such an impetus in our prayer life as to make it the one sure, strong foundation of this work which He commands us to do and for which He gave his life.

Yours for Victory,

Lydia Lord Davis.

A Visitor to China and Japan

For some time Mrs. Lydia Lord Davis has been longing to revisit China, the scene of her happy home life and fruitful work before the terrible Boxer days. At last the opportunity has come, and she has gone on a six months' trip. She will see the work of the Board in Japan and China, and will visit her son Louis, who is with an American bank in Manila. Her letters in this department of the *Herald* will be continued in her absence.

Movies

Come with us to Uradome Girls' Summer Camp *on the Japan Sea!*

How? By the modern magic carpet—Movies! Your coming will make it possible for more of us to go.

How, again? Listen and I'll tell you. The moving picture films of this camp, the *first and only summer camp for Japanese girls*, have been taken for the purpose of raising money in order that it may continue. We promise you an evening's unique entertainment, and in return we want you to help us carry on by sending to us part of the money you take in, whether by an offering or by charging admission. There are three reels of pictures, including scenes from the ordinary life of a Japanese girl, as well as camp scenes; there are also some glimpses of the earthquake.

You may obtain information concerning dates and terms from

Mr. J. Thomas Dasef,
604 East Madison Avenue, Ann Arbor, Mich.

Missionaries and schools of all the Woman's Boards shared in this camp, so the films will interest women's societies, Christian Endeavor Societies, Sunday Schools, etc., all over the country.—Editor.

Woman's Board of Missions for the Pacific

GREETINGS FROM FOOCHOW

Our graduates, 5 "grandchildren," 670 little folks in kindergartens taught by our graduates, 15 present students and all the other folks we have a chance to influence through home calling and Sunday schools, would all like to send you our greetings and wishes for another happy year.

One of the most privileged people in the world,

BERTHA H. ALLEN,
Union Kindergarten Training School.

SHOP EARLY

We must emulate the wise woman who began her Christmas shopping in the January sales, if we are going to keep up with all the people who love us the world around. To help us to "shop early," our Secretary of Overseas Handwork has made out lists for missionary boxes that are certainly an inspiration. Here is our next-door neighbor:—

Mexico

If any of the friends will kindly send us *Pictorial Reviews*, with patterns for knitting, crochet, or any fancy work, we will be most grateful. They can be sent rolled, as ordinary newspapers are. My boys are anxious for bracket-saw designs for fancy work. Cut quilt-pieces will also be very welcome.

ELIZABETH J. RICHARDS,
176 Cinco de Mayo, Mazatlan, Mexico.

Other things that are wanted are raffia, reeds, basket and mat-weaving materials, crochet hooks, knitting and embroidery materials, shears, colored crayon, crayola and water colors, beads and kindergarten materials, including building blocks, checkers, dominoes, and balls.

Pictures are needed—marine, pastoral, and animal. Also simple books of stories, both in English and Spanish, such text-books as are used in elementary schools.

Japan

Our neighbor on the west needs now as never before: Books in simple English, Testaments, doll dresses as models for Japanese mothers; kindergarten material of all sorts; stationery; uncut paper dolls; picture books; Sunday School picture rolls; ribbons and bits of dress goods.

Also Golden Gate Milk Powder; George Washington Coffee; flower seeds; needles; pins; soap; towels; tape; and black stockings of all sizes.

Address: *Miss Mary F. Denton,*
The Doshisha, Kyoto, Japan.

Always notify the person to whom you are sending, and also your Branch President or Secretary of Overseas Handwork.

TWO TIMELY TRACTS

Miss Frances Clapp, who has been a successful teacher at the Doshisha Girls' School for five years, has written a fine leaflet on the School and its influence. A story of the Tottori Kindergartens is also just out. Order of Mrs. Ranney, 411 Phelan Building, San Francisco.

FOR LENT

We are close upon the season which has been found to be exceedingly favorable for Mission Study Schools. Many of our churches have surprised themselves in the success they have attained in these schools. Santa Cruz, Saratoga, Campbell, North Berkeley, and San José have reported. The latter was unusual, in that the School followed a Vesper service, making a lunch necessary. This was arranged very simply, only sandwiches and chocolate and big, juicy apples at six o'clock. The subject, Japan, was introduced nearly every night by moving pictures from the University of California. After the lesson period, with classes for all, came the closing drama.

Campbell has made its own maps, and many beautiful posters. Santa Cruz has found its vested choir an ever-ready help and inspiration. Saratoga has dedicated a fine new community church to the cause of missions, by its school. North Berkeley reports the largest enrollment, but then, "They have so many returned missionaries."

Success has crowned these efforts largely because there is so much for all to do. The movement is so rapid, all are pressed into service.

Among the helpful tracts for the Church School, note "Congregational World Service" and "The Church Training Institute," both by Secretary Herbert W. Gates.

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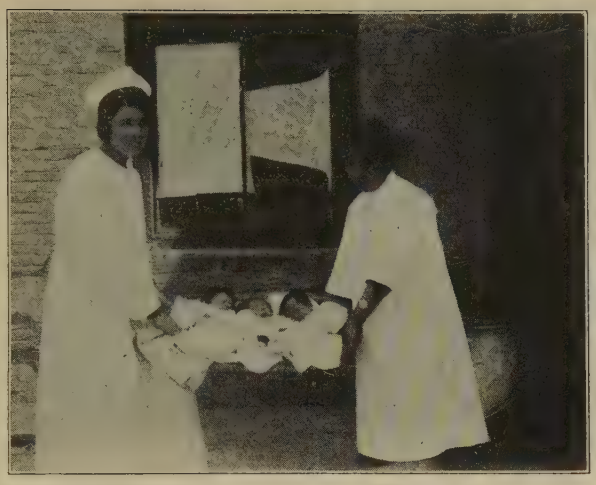

MISS GERTRUDE KELLOGG AND CHINESE NURSE WITH HOSPITAL BABIES AT FENCHOW

See Miss Kellogg's sketch of Pity Li on page 71

NEWS NOTES

A first step toward consolidation of the interests of the missionary institutions in the Near East has been taken by the Trustees of the Apostolic Institute at Konia, in connection with Central Turkey College, at Aintab. The Apostolic Institute was founded in 1891 by Rev. H. S. Jenanyan. It is conducted by an interdenominational Board of Trustees in America and by a purely native staff in Turkey. Rev. A. H. Haigazian, PH.D., was president until his death, in 1922. Under his leadership the Institute made great progress, but its work was interrupted by the deportations of 1915, followed by the death of President Haigazian and by the expulsion of the Christian populations from Anatolia. The Trustees, therefore, at their annual meeting in New York, in November, 1923, voted to cooperate with the Board of Managers of Central Turkey College in conducting High School work at Aleppo and the work of Azariah Smith Memorial Hospital at Aintab. They at once voted to contribute $1,500 of funds on hand toward the expenses of the Aleppo High School for the current year. And they are appealing to their constituency for $5,000 with which to assist the High School and Hospital and to aid in the development of High School work for girls at Aleppo, another year.

Fukien Christian University, the union institution near Foochow, on November 22, 1923, laid the cornerstone of a building to be called the Gardiner Hall, Jr., Memorial Dormitory.

Jaffna, Ceylon, recently raised $400 for Japanese Relief. Much of this was secured by a concert in which all the missions took part—Catholic and Protestant, English and American, as well as Tamil talent.

The Board's work in Spain is not large, but it is vital. There are six regularly organized churches having a total of 250 communicants. There are several schools connected with these churches, each filled to capacity. In fact, in some places children have to be turned away for lack of space.

The benevolence of these six churches in Spain has increased 60 per cent the past year. It is still far from a large sum in the aggregate, but any progress among those who have come out of the old church partly to avoid the taxation of their church, can be a matter of real encouragement.

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THE CHRONICLE

DEATHS

December 16, 1923. In Kingston, R. I., Emily Perry, wife of Herbert J. Wells, Auditor of American Board.

BIRTHS

November 14, 1923. In Mt. Silinda, Rhodesia, South Africa, to Mr. and Mrs. Arthur J. Orner, a daughter, Dorothy Joyce.

ARRIVALS ON THE FIELD

November 21, 1923. In Madura, India, Mr. and Mrs. Lloyd L. Lorbeer, of Pasumalai, returning to the mission.

November —, 1923. In Athens, Greece, Rev. Herbert M. Irwin, returning to Western Turkey Mission.

ARRIVALS IN THIS COUNTRY

December 17, 1923. In San Francisco, Rev. Jerome C. Holmes, of the Japan Mission.

ORDINATION

December 16, 1923. In Columbus, Ohio, Mr. Charles H. Riggs, of the Shaowu Mission, China.

WHIRLING DANCERS ENTERTAINING THE GIRLS' CAMP

DEEP SHADOWS AND BRIGHT LIGHTS AT TOTTORI, JAPAN

By Estella L. Coe

Just as I sat down to my typewriter and wrote out the date for a letter to you, some one yelled: "Special. Tokyo has been wiped out by an earthquake." And then the commotion began. Letters and all regular work went in the corners while we flew around trying to find out whether it really was true that thousands of people were killed, how many of our family might be among the number, and what we could do to help. After eleven days of very anxious waiting without any news whatever from those in whom we were most interested, Miss Kuroha came back safe and well. Telegrams came from the others and once more we were rejoicing that our little corner had escaped so miraculously.

But we were not left in peace long. The next day it began to rain, and croakers said, "Another flood for Tottori." We walked out and looked at the sky, we consulted the weather report, we asked every one we met, but no one gave us any satisfaction. A flood was due. There was supposed to be one every seven years. But we had prepared for a flood every year because it was the seventh year, and always had our pains for our trouble, so we went back in and waited developments. Toward afternoon it did look as if there was need of making up with Noah! We went to the church and kindergarten and took everything up to the rafters above the ceiling. I grabbed the pastor's little baby and we waded back to our house with the rest of the pastor's family. Then we swam out and bought up enough provisions to last until it dried up, and sat and waited. The third day it did look as if we were going to have to move upstairs, but just then the dove appeared with the green branch, we took the organ off its stilts, put back the furniture, and opened the door to see what had happened to the rest of our kith and kin. Every one else seemed to be doing the same thing.

We are still a family of twenty in my little house, for after the flood was over the floors must be taken up in the Japanese homes so the ground underneath can dry out. There has been one day of sunshine, but the rest of the time it rains steadily. But we have been so glad to think almost no lives have been lost and very little serious damage. The worst will be the sickness that comes after such disaster.

When we think of the fate of Tokyo and Yokohama, we can only laugh at the little stir we made. That big loss of life and property has its echo in almost every home, even in this far remote corner. And the wonderful generosity of these people is an inspiration. Where would you find such a quick response to need? Free transportation for the refugees to any part of the country, committees at every station to hand out food and clothes, and in Tokyo itself every one willing to share anything he possessed with the one who happened to be next to him.

And yet our little Miss Kuroha, who was in the worst part of the burning district, comes back to us saying only: "I am sure God has some wonderful plan in this. I was very sure all the days and nights I was running here and there to escape the fires, sleeping with thousands of others in the park or piecing together garments for my

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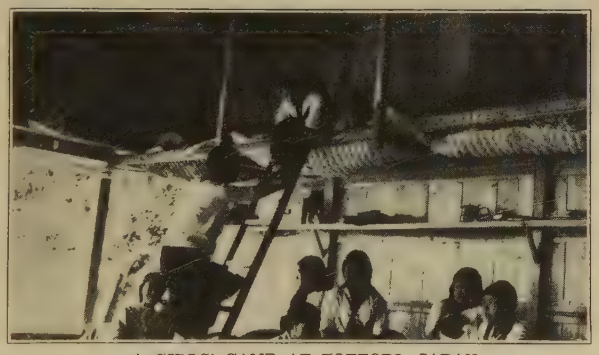
grandmother and me to cover our nakedness, that the prayers of the family in Tottori were following me and I would return to you safe."

THE SUMMER BEFORE

After all this it seems impossible to tell you of what a delightful summer I have had. Just a half-hour ride from here we built a shack, and there along the seashore we had several camping parties. I spent two months there with different groups of young people and had many wonderful glimpses into the inner life of some of the dearest girls and boys you ever met. Camping is quite new to the students here, so it was fun to watch them get adapted. But it was an inspiration to see how soon they would find God through living next to His beautiful world, and listening to the waves on the shore or watching the grand ocean sparkle in the moonlight. We had an excellent Bible teacher, and a music leader who knows how to put music into the hearts.

And I cannot stop without telling you of just one member of my family. There are ten more, each with a history just as interesting. This girl of whom I write was working in a silk thread factory from four o'clock in the morning until six at night, sleeping with six other girls in a little room you and I would not like to stay in one hour. But this girl was always happy and worked so hard that she was sent to a contest of spinners from this section and came out with high honors. For a year she was a member of the "Little Flock" Bible class, and her greatest joy was to come to the church meetings Sunday evenings, even if she did have to go without supper to get there on time, and then could not understand much of the sermon. Then she decided she must do something to help her younger brothers and sisters besides dividing her ten dollars per month with them. And she felt the need of her village people to hear of better ways of living. She talked with us about it, and now she has left the factory to get ready for high school next term. Many times her father tells her to come home; sometimes he sends a telegram that her mother is dying, sometimes her mother pleads with her to return before the father gets so angry that he murders some of them; but she calmly sets her jaw and says, "When God calls me to help Him I need not worry about what my father might or might not do."

You are all so far away and I am so busy it is hard to keep in touch, isn't it? I wish I might send you a moving picture of this teeming house and all the hearts that pass in and out. I wish you could hear their thanks which they express with tears in their eyes, and know of the love they have for those friends in America who make such a home as this possible. Don't forget to back us up every day with your prayers. You may not know how much it helps, but we here are very conscious of the unseen power from the prayers of our friends who do not seem far away but working beside us. I for one could never get through the busy day without you and I am sure no human being could stand this physical strain and keep such good health without that hidden help. This fall we shall be especially busy, for Mrs. Bennett has had to go to the hospital for a serious operation and will not have the strength to do all she has before. There is such a need of more workers that I am most tempted sometimes to fly to America and tell you all about it in person so you can help find the right one and send her out without further delay.



A GIRLS' CAMP AT TOTTORI, JAPAN

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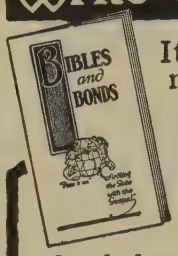

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PERSONALIA

The W. B. M. has assumed the support of Miss Fanny G. Noyes, at Marsovan, beginning with 1923, when her connection with the N. E. R. ended, and through the year 1924. Miss Noyes went out as a nurse fourteen years ago, to work with Dr. Marden in the hospital at Marsovan. For six years she worked in "the little old hospital," then had the pleasure of moving into the new hospital before returning to America. During the war years Miss Noyes was in America waiting an opportunity to return, which came when the Near East Relief began work in 1919. In 1921 Miss Noyes spent some time in the American Hospital in Constantinople, and later acted as nurse of the school at Brousa. In May, 1922, she returned with Miss Charlotte Willard (I.) to Marsovan, where they have since been joined by Miss Morley (B.) and Miss Zbinden (B.).

Miss Alice Cary (B.) has had to postpone her plans for kindergarten work in Osaka, Japan, in order to help in relief work at Tokyo. Miss Cary feels it a joy to have the privilege of making a little easier the lot of those in Tokyo who face a hard winter. She adds: "I had a week in Tokyo directly after the earthquake. The papers do not exaggerate the horror or the extent of the calamity. The Japanese are showing a wonderful spirit, bravely going about the seemingly hopeless task of reconstruction with much courage and cheer."

The arrival of Miss Helen Fair (B.) at Matsuyama, Japan, brings cheer to Miss Hoyt (B.), the overburdened principal of the girls' school. Miss Fair is carrying a full schedule of teaching, thereby relieving Miss Hoyt for more administrative work, and important building projects, including remodeling of some of the classrooms. The Matsuyama local papers have been full of the wonderful help given by Americans after the Yokohama disaster.

Miss Grace Vining (B.), arriving at Uduvil, Jaffna Mission, September 13, was spared the ceremony which usually accompanies the arrival of a new missionary because the school was closed for a between-term vacation. She was, however, cordially welcomed by other members of the mission scattered in various stations of unpronounceable names. Tamil girls and teachers sent as a greeting a huge bunch of bananas! Miss Vining's program is six hours a day of stiff Tamil study —Saturdays and Sundays excepted. On Sunday she goes to the 8.30 morning service in Tamil, joining in English with those hymns whose tunes are familiar. The service is followed by a Y. W. C. A. group meeting—Christian Endeavor and Student Volunteer. At the afternoon Sunday School Miss Vining takes a class in English. The day ends with a short church service by flickering lamplight.

Mrs. Gordon (B.), of Kyoto, Japan, sends the following incidents: "When the Dowager Princess Sutena was dying, she asked the doctors to brace her up so she could have a last talk with her children about their future. The doctors demurred, but the dowager insisted. To her children she said: 'You have been brought up with Christian ideals and you know enough to make a definite choice. If you believe in Christianity, say so, and take your stand as Christians. If you believe in Buddhism, don't be slackers, set to work and do all you can under that standard.' Her own daughter,

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Baroness Iida, decided to be a Christian and was baptized. An adopted daughter, Countess Watanabe, is a Christian and prominent in Y. W. C. A. work.

"A wonderful lecture was recently given in the city assembly hall by an official. He gave his impressions of Tokyo and said he was reminded of a story in the Old Testament: 'A young man who fled, who had nothing but a stone for a pillow, but he saw angels ascending and descending and God over all.' Thousands of young men who fled from Tokyo had visions and realized there are visions fire cannot destroy. One student who was trying to save his notebooks claimed he learned more in the six hours he stood in the canal with a strange child in his arms, than he had learned in ten years of notebook filling."

Miss Bertha Blodget (B.), at the Colegio Internacional, writes of an enthusiastic Christian Endeavor rally held in Barcelona, Spain. About five hundred were present in the afternoon. The Americans who attended were agreed they had never seen more enthusiasm at any other rally—not excepting those in America. The Christian Endeavor was cradled in the W. B. M. School at Barcelona, founded by Mrs. Alice Gordon Gulick. The present Directora of the School, Miss Gertrude Bigelow (B.), emphasized our American Thanksgiving Day (in the school) by special devotional exercises in the morning and a social time in the afternoon. In the evening many of the American teachers attended a dinner at one of the Barcelona hotels, at which the American Ambassador spoke.

Miss Vera H. Lorbeer (B.), who is studying nursing in the hospital at Los Angeles, Cal., finds her knowledge of Spanish valuable, as there are several men patients in the hospital to whom she ministers. They cannot speak English and are continually calling for help from Miss Lorbeer. She finds pleasure in being able to befriend them in many ways besides those of a trained nurse.

After a considerable stay for convalescence at Clifton Springs, Miss Annie H. Bradshaw (B.), of Sendai, Japan, is now in Orange, N J., her old home.

Miss Margaret Smith (B.), of the North China Mission, recently enjoyed a term of study in Berkeley, Cal. Miss Smith sailed from Vancouver, on return from her furlough, December 27. She says, "Hardly a student but envies me the chance to work in North China; and I know it is an enviable position."

October, 1923, marked the thirty-second anniversary of Rev. John S. Porter's arrival in Prague. The changes he has witnessed since arriving on the field November 17, 1891, illustrate the power of the principle of Life, that hidden in a tiny buried seed must break through the hard ground and grow toward the light; grow, in spite of buffeting storms, into a tree with wide-spreading branches, with flower, fruit, and finally seed, that scattered far will reproduce after its kind.

In 1891 the mother church in Prague was dependent on the Board. It now is so independent that it supports two pastors and helps generously in the mission work of the Board. The second church is also self-supporting, and is large and flourishing. The third church becomes self-supporting in January, 1924. There are thirty churches in the Czechoslovakia Mission, seven of them self-supporting. Several more churches can be organized just as soon as there are pastors fitted to man them. Services *now* are public, as much so as in any church in America. Thus a tremendous gain can be recorded over the conditions that prevailed thirty years ago.

Miss Margaret Walbridge, of Inanda Seminary, in Natal, South Africa, says: "Wish I could write a long personal letter; but this business of being principal of a board-

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ing school for Zulu girls is more than keeping me busy. Preaching, teaching, farming, keeping house, keeping books, ordering supplies, and trying to keep the wheels of Inanda Seminary moving smoothly are all in the day's work. Interesting work? Yes, indeed!!!! Worthwhile work? I certainly think so! Fulfilling the 'Great Commission'? Doing my best, and glad of the chance!" We show herewith a picture of Mrs. Edwards (B.), the oldest worker of the mission, and Miss Walbridge (B.), the newest, standing together.

Miss Edith Sanderson, writing from Constantinople November 28, says: "This is the most fascinating, beautiful, and interesting place I have ever been in. And isn't this a good deal for a Californian to admit? I am working hard at the language and it is not quite as bad as I had anticipated. If I had time, I could write reams about this place, and then not adequately convey its charm." Miss Sanderson served for two or three years as traveling secretary of the Student Volunteer Movement. She is a graduate of the University of California and is supported by the W. B. M. P.

Miss Emily McCallum (B.), at Athens, met with an automobile accident in October, 1923, and since then has been unable to walk. She conducts her classes, however, in the American College for Girls, located at Old Phaleron, Athens. The

MRS. EDWARDS WELCOMING MISS WALBRIDGE TO INANDA

seventy-five pupils now enrolled are nearly all refugees from Asia Minor, many of them former pupils from Smyrna and Marsovan. Thanksgiving Day for them was a peculiarly happy one. When the girls were asked for what they were most thankful, the answer was unanimous: "For the school." The American members of the staff are Miss Emily McCallum (B.), Miss Minnie B. Mills (I.), Miss Annie Pinneo, Miss Mary A. Whittle (B.). Because of the urgent need for workers, Miss Nina Rice, after many years of service in Sivas, is temporarily helping in this school, and reports the work as "interesting and absorbing." It is almost impossible to find trained Armenian teachers. The American College for Girls has been able to secure an Athens University professor and his American wife, trained in Columbia University, to take charge of the teacher training and work in psychology.

Miss May E. Tebbatt (B.), head of the Domestic Science Department at the Adams Normal School in Natal, South Africa, in the course of a chatty letter, tells of the Pastors' Conference held at Adams: Thirty of the native pastors were in attendance, and they have their meals with the school, so the "Domestic Science practice" was fairly busy. Miss Tebbatt says:—

"We were glad to have the men here, as they always bring a blessing with them, and they receive so much help and inspiration to take

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For further information see article, "Temptation Corner," in this issue.

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back to their fields. So many of them have to live on these few days —eight—for the year, as they have very few books, and seldom get where they can receive any help from others. Most of the missionaries were here, too, and several European friends as well. On Sunday the oldest of the pastors preached. He looked like one of the old patriarchs—or what I imagined some of them looked like. He doesn't know his age, but when you ask him he always says, holding out his hand, "I was as big as this when the first missionaries came to Umzumbe." His daughter is our head native teacher here and a great help to me and a mother to the girls."

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We are here to find Jesus' way out. Radical or conventional, we want it, if it is His way.—*Dr. Walter H. Judd, University of Nebraska, Congregational Student Volunteer.*

A man must not only be hard in the heart but soft in the head who does not feel the cloud of the world's poverty resting on him.—*Rev. Studdert Kennedy, London.*

Religion is an essential condition of the highest form of free thought.—*Kennedy.*

It won't do much good in the long run to organize the silk workers of Paterson, N. J., while the silk workers of Shanghai, China, are working seven days a week.—*Paul Blanshard.*

Christ never played safe. We must substitute coöperation for preservation of peace for competition in preparation for war.—*Hon. Newton W. Rowell, Toronto.*

Let the old Republic in the new country and the new Republic in the old country join hands in their common task.—*Dr. C. Y. Cheng.*

Christ has been the *conscience* of this convention. He must also be the *will* of the convention.—*John R. Mott.*

It is the teachings of Jesus alone that will eventually work out the regeneration of India, Maharajah or Travancore.—*Quoted by Prof. Yohan Masih.*

History is strewn with the wrecks of human Utopias because reformers have neglected the essential foundation of human regeneration.
—*Canon Edward S. Woods, Cambridge, England.*

The Kingdom of God tarries because there are not enough men and women who take Jesus seriously and claim all the available resources of God.—*Canon Woods.*

We have not yet got the hang of the geography of the Kingdom of God.—*Canon Woods.*

Our day waits on the upspringing of a group of men and women, however small, who will place the cross at the heart of life and mean it.—*H. P. Van Deusen, Union Seminary.*

Purdy
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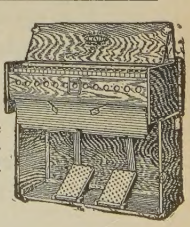

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TREASURY STATEMENTS

THE FINANCIAL STATEMENT OF THE A. B. C. F. M. FOR DECEMBER, 1923

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fd.	TOTALS
1922	$63,218.67	$5,781.50	$3,921.03	$10,493.43	$3,000.00	$4,760.77	$91,175.40
1923	51,677.17	4,718.15	2,347.34	2,376.31	48,625.00	1,000.62	110,744.59
Gain . . .					**$45,625.00**		**$19,569.19**
Loss	$11,541.50	$1,063.35	$1,573.69	$8,117.12		$3,760.15	

For Four Months to December 31, 1923

1922	$148,490.91	$19,307.30	$6,303.24	$142,673.75	$5,200.00	$11,364.02	$333,339.22
1923	134,541.41	15,303.25	4,970.91	146,556.89	59,625.00	9,305.59	370,303.05
Gain . . .				**$3,883.14**	**$54,425.00**		**$36,963.83**
Loss	$13,949.50	$4,004.05	$1,332.33			$2,058.43	

THE FINANCIAL STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, December 1–31, 1923

	From Branches & C. on M.	From Other Sources	For Buildings	From Legacies & Reserve Legacy Fund	Inc. from Investments & Deposits	TOTAL
1922	$17,350.43	$278.34	$1,278.91	$19.18	$2,136.80	$21,063.66
1923	22,655.20	188.25	1,211.79	279.90	2,432.21	26,767.35
Gain ...	**$5,304.77**			**$260.72**	**$295.41**	**$5,703.69**
Loss		$90.09	$67.12			

October 18–December 31, 1923

1922	$30,651.81	$1,652.99	$1,992.95	$8,680.40	$2,320.71	$45,298.86
1923	37,102.69	3,078.84	1,734.79	11,069.45	2,523.77	55,509.54
Gain	**$6,450.88**	**$1,425.85**		**$2,389.05**	**$203.06**	**$10,210.68**
Loss			$258.16			

The above report shows the cumulative results of the good work the Branches have done in the years of the Woman's Board's history. Month by month the women have carried on their educational work, have aroused and sustained interest in the Christian welfare of their sisters in other lands, and followed the collection of funds with a definite understanding of what insufficiency means to the missionaries and the work they are doing. To avoid insufficiency requires a much larger amount now than formerly, and the gain thus far sets a pace which we shall strive to sustain.

FINANCIAL STATEMENT OF THE W. B. M. I.

As the December report closes on January 10, the Year Book date, instead of December 31, it is impossible to compile the figures in time for the February issue of the *Herald*. The reports for both December and January will appear in the March number of the *Missionary Herald*.

FINANCIAL STATEMENT OF W. B. M. P.

Receipts for Regular Work, September 1 — December 1, 1923

	Arizona	Northern California	Southern California	Idaho	Oregon	Utah	Washington	TOTAL
1922..	$15.00	$1,722.00	$3,110.00		$653.00	$25.00	$400.00	$5,925.00
1923..	15.00	716.45	1,730.80	$65.00	123.00		352.50	3,002.75
Gain..								
Loss..		$1,005.55	$1,379.20		$530.00	$25.00	$47.50	$2,922.25

Receipts Not Available for Regular Work
September 1 — December 1, 1923

Jubilee	Income from Investments	Specials
$7,410.29	$805.95	$25.00

"WHY DO YOU WANT TO RETURN TO CHINA?"

Continued from page 53

His service? If so, oh!, then come with me, out into the classrooms of the Bible Training School, where the leaders of the "Fenchow for Christ" Movement are busily at work, with earnest consecration of mind and heart, preparing for the gigantic task which is theirs. We will look with especial interest upon the women, for remember what I just told you as we passed through the Moon Gate, that the percentage of men in the membership of the 150 churches scattered all over this big Fenchow field to that of the women is 95 to 5. And this means that only five men in a hundred can have Christian homes. That only five out of a hundred can hope to have their children brought up in a Christian atmosphere and under Christian training. Then come with me out into the mountains, out into the little villages from which these women have come, to the little cramped chapel where the light first dawned for them, where they learned of the Saviour who gave His life not only that they might be saved from the degradation and sin of idolatry, and the cramping, binding terror of superstition, but also that He came that they, They might have Life and Light and Hope and Joy. And here we will find a little group of the women whose lives they have touched waiting to hear more of the God who cares when they are hungry and who comforts when they are in sorrow and distress.

Come, come, then, all you who are not dependent upon the comforts and luxuries of this modern American world for your joy, your satisfaction, and your inner Light! Come, you who have the true spirit of adventure, the sacrificial spirit that in love seeks out the dark corners of the world, and works patiently and devotedly for the upbuilding and uplifting of some far-away, isolated group of God's children. Come, you who will devote untiringly, unsparingly, unselfishly whatever talents you may possess in loving service till such time "as all may come in the unity of faith, and the knowledge of the Son of God, unto the measure and stature of the fullness of Christ!"

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General.	The American Board	86 colored slides	Secretary Barton
	Congregational Shrines	70 colored slides	Secretary Patton
	The Ministry of Healing	72 colored slides	Secretary Barton
	Hinduism. The Religion of 333,000,000 Gods	69 colored slides	Secretary Patton
	Buddhism. The Religion of the Pessimists	73 colored slides	Secretary Patton
	Mohammedanism. Christianity's Greatest Rival	74 colored slides	Secretary Patton
	With the Boys and Girls Abroad	47 colored slides	Mrs. Alden H. Clark
Africa.	1. Through Gazaland and Mashonaland	76 colored slides	Secretary Patton
	2. Among the Warlike Zulus	64 colored slides	Secretary Patton
	3. In the Heart of Angola	64 colored slides	Secretary Patton
	Four Thousand Miles Through Africa (Combination of 1, 2, 3)	68 colored slides	Secretary Patton
	The Black Man in White Man's Africa	100 colored slides	Rev. James D. Taylor
	Angola, The Country of the King	63 colored slides	Rev. M. W. Ennis
Turkey.	Turkey in Turmoil	81 colored slides	Rev. John E. Merrill
	Through Armenia and Kurdistan	69 colored slides	Rev. Henry H. Riggs
India.	Glimpses in the Marathi Mission	71 colored slides	Rev. William Hazen
	Madura and its Missions	70 colored slides	Rev. D. Brewer Eddy
	Village Life in India	61 colored slides	Rev. D. S. Herrick
	Awakened India	68 colored slides	Rev. Alden H. Clark
Ceylon.	Under Ceylon's Palms	80 colored slides	Rev. J. H. Dickson
China.	Up the Min to Shaowu	70 colored slides	Rev. Edwin D. Kellogg
	In Far Shansi	59 colored slides	Rev. Wynn C. Fairfield
	Tientsin, Where East Meets West	69 colored slides	Rev. Earle H. Ballou
	Beautiful Foochow, Where the Min and the Mountains Meet	66 colored slides	Rev. Edward H. Smith
	China's Great Day	71 colored slides	Secretary Patton
	The Upward Trail in Shaowu	61 colored slides	Rev. Edwin D. Kellogg
Japan.	Japan—The Land of the Lotus Flower	68 colored slides	Rev. Arthur W. Stanford
	Springtime in Japan	68 colored slides	Rev. Arthur W. Stanford
Mexico.	Beyond the Rio Grande	80 colored slides	Rev. Alfred C. Wright
Spain.	Beyond the Pyrenees	67 colored slides	Rev. Wayne H. Bowers
Pacific Islands.	The Coral Islands of the Pacific	69 colored slides	Mrs. S. Leroy Blake
	Remote Places in the Philippines	78 colored slides	Charles T. Sibley, M.D.
	The Thrilling Tale of the Philippines	82 colored slides	Rev. Frank C. Laubach

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STEREOPTICON LECTURES. These slides are loaned to Congregational churches on payment of express charges, and may be obtained from *Harvey L. Meeken*, Agent, Room 102, 14 Beacon Street, Boston, Mass., or from the District Offices of the American Board.